

THE  
CALL OF GOD TO MEN

PAPERS AND ADDRESSES  
OF THE CONFERENCE OF THE LAYMEN'S MISSION-  
ARY MOVEMENT OF THE METHODIST  
EPISCOPAL CHURCH, SOUTH

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*Held at Chattanooga, Tenn., April 21-23, 1908*

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## II.

## PURPOSES AND PLANS.

AFTER what has been said already, no one will be surprised that the papers adopted by the Conference are considered of sufficient importance to form a separate chapter. We are sure the reader will agree with us. A movement is to be measured not only by the loftiness of its intentions, but also by the intelligence of its methods. It was not the courage and patriotism of Japan alone that won in her war against Russia. It was also and chiefly the high intelligence with which she planned her campaign and the skill with which she pushed it. It must be so always. Even a sacred cause gains nothing by bungling methods. These papers demonstrate the thoroughness and intelligence with which the laymen's campaign has been planned, and make it clear that this is no burst of enthusiasm that is to waste itself in mere sentiments.

We have not here included everything that was adopted for obvious reasons. It is sufficient that those papers which expressed the mind of the body on things fundamental should be embodied in this permanent form. Others will be found in the appendix.

The Declaration, printed on the opposite page, states the issues of this laymen's campaign clearly and strongly. It was adopted with unanimity, except on one item, and even with applause. The only dissent from its terms was on the financial side. The figure of a million dollars the first year was considered by many as entirely too low, and an effort was made to amend that part of the paper, making it read "one million eight hundred thousand dollars," an increase of one million the first year. This motion was received with applause. It was only after a breezy discussion and a conservative speech from Dr. Lambuth, Missionary Secretary, that a majority voted to set the figure as low as a million dollars for the first year.

Dr. Lambuth said:

"I rise simply to make an explanation. It is hardly necessary to discuss the resolution which has been presented to you by your committee, inasmuch as the resolution immediately follows the

magnificent presentation of the demands which you have heard are made to-day upon the Churches of Christendom. [Applause.]

"I would divide the 40,000,000 up about as follows: For the Island of Cuba we are responsible for 1,000,000; for there are already in our Church one-third of the Protestant membership on that island, the population being 1,500,000. For Mexico, 4,000,000. We are the strongest Church in Mexico, and the population is 12,000,000. That makes one-third of the population. In Brazil, with a population of 18,000,000, I put the figure at 6,000,000, or one-third of the population of Brazil. For Japan, with 47,000,000, we put it down to the very small number of 6,000,000, and really it ought to be 10,000,000 for our section of Japan. Then there's Korea, with a population, at a minimum, of 10,000,000, and many place it at 12,000,000. I put our responsibility at 2,000,000. In China we occupy one-half of a province, which has a population of 30,000,000 souls, and about one-half of another province, with a population of about 25,000,000 souls; so I'll put it at about 21,000,000 for those provinces in the Chinese Empire. This makes a total of 40,000,000. This has been based upon a careful and conservative study of the field by our Board for fifty years.

"We now have 252 missionaries, including the missionaries of the Woman's Board, 175 of these being under the General Board, and nearly half of the latter number being the wives of missionaries; splendid workers many of them are, and yet not all of them, on account of domestic duties, are able to go out from their homes and do active work. Therefore we ought to have 1,600 able-bodied men and women engaged in these six fields in order to reach the 40,000,000 souls within our generation, which we can do if we employ this force; and an outlay of \$3,000,000 annually in order to maintain the force of 1,600 missionaries, with their equipment of schools and hospitals, and for evangelistic funds and other equipment essential for the carrying on of this work. This means four times the money and missionaries we now supply; and yet it is less than one missionary to every 1,000 of our membership, and less than two dollars annually for each member of our great Church.

"I will say nothing about what the Northern Presbyterian Church makes itself responsible for—100,000,000 souls, and the resolve by its laymen to raise the \$6,000,000 required to reach this 100,000,000 souls—but I wish to refer for a moment to the South-



ern Presbyterian Church, that plucky little Church that works with us, side by side, here in these Southern States, with a membership of 250,000. It raises now for foreign missions \$275,000 annually, which is more than one dollar per member. [Applause.] And we, the great Methodist Episcopal Church, South, with a membership of 1,700,000, are giving forty cents each—forty cents each!—and that by the side of the Presbyterian Church, which puts down a dollar. “Not content with this, the General Assembly of the Southern Presbyterian Church last year resolved, inasmuch as it was responsible for 25,000,000 souls, to raise \$1,000,000 a year, which makes four dollars apiece for the Southern Presbyterian Church. [Applause.] We raised as a Church this last year \$715,000 for foreign missions under the Parent and the Woman’s Boards, which would bring it up to about \$750,000; so that there would be left about \$250,000 to raise under these two Boards before you reach the million line.

“Your Secretaries having consulted this morning in regard to the matter, it is in their judgment far better for us, with the objective of 1,600 missionaries, and with the amount of \$3,000,000, that we set ourselves during the next twelve months to undertake the thing that we can do, raising a call for \$1,000,000 and bring up the \$250,000. Then next year raise a call for \$2,000,000, and so on until we reach the \$3,000,000. In this way we can put our force on the field and maintain it! [Applause.]

“In consideration of our being in the midst of the fiscal year of our Annual Conferences, and in view of the financial stringency which we have had during the past year, we deem it wise that you confine this part of the paper to the sum mentioned—that is, two hundred or two hundred and fifty thousand dollars—in order to make the round \$1,000,000 for missions, not losing sight of the fact that your goal is \$3,000,000, or two dollars per member, for the Methodist Episcopal Church, South.”

It was indeed a rare sight to see a Missionary Secretary stand before laymen and caution them against a radical advance in missionary finance.

The following amendment offered by Mr. John P. Pettijohn was adopted:

*Resolved:* 1. That, in order to meet the great demands now upon our Church looking to the complete occupation of the foreign fields now open

to us, we proceed at once to increase our contributions to foreign missions up to the sum of \$1,000,000.

2. That, when this shall have been done by the end of the fiscal year of the General Board of Missions, March 31, 1909, our Executive Committee shall request the General Board of Missions to make a call for a million and a half dollars for foreign missions, which would be about a dollar a member for the Methodist Episcopal Church, South.

The stewardship of the body of laymen is, in its last analysis, dependent on the stewardship of individuals. And when all has been said and resolved, the final outcome will be determined by the response of the units that make up this army. Realizing this, the Conference unanimously adopted the following as their measure of personal financial obligation:

Whereas our Southland has been blessed with great increase of wealth; and whereas riches will be a curse to us unless we recognize our stewardship for God; and whereas the only safe financial basis for the individual Christian and the Church is that set forth in God's word—viz., for each to lay by in store as God has prospered him a portion of his income which he recognizes as holy unto the Lord; and whereas such habit would settle our financial Church problems; therefore be it

*Resolved:* 1. That we urge each member of every Church to adopt the plan of paying not less than one-tenth of his income to God's cause.

2. That we request the Publishing House to furnish the literature and tracts on tithing, and especially Bishop Key's sermon in pamphlet form, and that our pastors aid and encourage all the lay leaders to begin a campaign of education and consecration on this subject.

3. That the pastors be urged to preach the gospel of money; and to the end that they be unhampered in so doing, we recommend that the stewards wherever practicable relieve our pastors of taking all collections.

4. We believe the mission work is one, and that the best available men should be sent to mission appointments, and we urge the bishops and their cabinets to send the most efficient men possible to our missions at home and abroad. To secure this, we pledge them our coöperation both in supporting the workers and in sacrificing our personal preferences for particular men to serve our local Churches.

5. We call upon our young men to recognize that heroic service is needed in our mission work and to volunteer for service in the mission field at home and abroad.

6. That our Church papers publish these resolutions, and that the Executive Committee provide for putting a printed copy into the hands of all our laymen.

This was followed by a resolution expressing a desire to be helpful and share the work, and offering to pastors the service of



the laymen in the raising of the annual collections, declaring: "Such a service, if asked from us, and such a duty, if placed in our hands, we will accept as a loving service for our Church and a sacred duty which we owe to our God."

No question elicited more interest than the proposition to form an Emergency Corps. Interest had been created in this matter by a pamphlet written by Mr. John R. Pepper on that subject, calling for ten thousand emergency men who would stand ready to respond in aid of such emergencies as might be properly presented from time to time. The resolution reads as follows:

*Resolved*, That an Emergency Corps, working under the auspices of and in coöperation with the General Board of Missions, is hereby established in the Methodist Episcopal Church, South, each member of which is pledged, according to his ability, to respond to any emergency call for money, provided that no such call shall be made except upon the indorsement of the Executive Committee of this Movement; provided, further, that membership in this Corps may be terminated upon notice.

All laymen are urged to join this company by sending to the Secretary of the Executive Committee their request for membership, and thus co-operate to make this Movement a powerful agency for good in our Church.

On this resolution Dr. Lambuth said, among other things:

"It is hardly necessary that I should speak to any of these resolutions, because they have already been adopted by you, and unanimously; but I make this apology for doing so: First of all, the great need of the home field in our rural districts, in our mining sections, in our cities, and among our foreign population (you have just heard the statement that 1,250,000 came to our shores last year; and, secondly, because a leaflet has been prepared by the Chairman, which he has been entirely too modest to say anything about. I therefore take the liberty of asking that I be given your permission to read part of this leaflet. The title of it is: 'War Is On! Ten Thousand Emergency Men Needed.'

"On the first two pages is shown the progress of the work from 1807 to 1907. Then your Chairman proceeds to show in this pamphlet that the forces and funds are inadequate. He then adds that emergency men and money are needed; and this, brethren, is without distinction of home and foreign missions. It includes in its needs these people who are at our doors, and for which need we have not otherwise provided. He suggests in this leaflet that out of the 500,000 mature men in our Church it is entirely reasonable

that we should find 10,000 laymen, genuine lovers of God, of the souls of men, and of the Church in which they have been reared and which has given them shelter all their lives, who will be willing to have their names and post office addresses recorded at headquarters, and who will pledge by God's blessing to respond one or more times a year or at frequent intervals, as the case may be, in certain definite sums, as each may elect for himself in the light of God's providence and in answer to his own enlightened conscience, such funds to be called for by the regular authorized methods of the Church and to pass through the hands of the General Board of Missions.

"Now, there is where you will get funds for hospitals; there is where—more important still—you will get funds for your Italians (10,000 strong in Florida) pouring into the city of New Orleans; for your Hungarians in the State of Texas, where they have fairly taken up two whole counties, where the farmers have moved out and the American schoolhouses have been closed, where some of our churches have been closed because of this foreign population, and where we have had no missionary to speak to them in their own tongue.

"Your Chairman adds: 'What we do must be done quickly, as it is an actual fact that every time a watch ticks or your pulse beats it records the dropping off of an immortal heathen soul into eternity without even having heard the name of Jesus Christ, the only name "under heaven given among men, whereby we must be saved."'

"He closes by suggesting that the names and addresses of the emergency men shall be sent to the Board of Missions—or more properly to the Secretary, I should say, of your Executive Committee—indicating that, if they are willing to subscribe at any time there is an emergency call, at home or abroad, this call shall be in accordance with these resolutions which you have just adopted by unanimous vote. That insures your subscription being sent in as prescribed.

"I am glad to say that one layman, a member of this body, has already announced the fact that he will be an emergency man to the extent of \$5,000 if needed. [Applause.] That being the case, I am sure there are others who will put themselves on that list, and let it grow until you have ten thousand emergency men who shall meet these great emergencies, and thus put this great work



upon a solid basis at home and abroad, for which sometimes we make appeals in vain."

In keeping with the declaration already quoted, "Missions Is One," and in keeping also with the well-defined policy of our Church, the following paper was adopted:

Whereas the movement of the population is from the country to the cities, and thirty-nine of the one hundred largest cities of the United States are located in the territory occupied by the Methodist Episcopal Church, South (in recent years these cities have had a tremendous growth, owing to the marked industrial development of our Southland. Protestant Churches have not kept pace in their membership with the growth of the cities' population. Downtown and slum districts are rapidly congesting with churchless masses and perplexing problems); and whereas the unprecedented foreign immigration of more than a million and a quarter in 1907 has developed a distinct movement to the Southern States (foreign ships direct from Southern Europe now enter Gulf and South Atlantic ports loaded with raw immigrants who are distributed throughout the South and Southwest. These aliens are both a menace to our American institutions and a challenge to our Protestant Christianity); and whereas our mill operatives, mining population, and mountain people constitute peculiar situations which are difficult to reach with the gospel; and whereas the last General Conference organized the Home Department of the Board of Missions and authorized the Board to elect an assistant secretary to have charge of the same, with specific instructions to develop a system for the evangelization of the cities, the foreigners in our midst, and the mill, mining, and mountain populations, and unite our great Church in a concentrated effort to solve these problems; therefore be it

*Resolved* by the Laymen's Missionary Conference of the Methodist Episcopal Church, South, now assembled in Chattanooga, Tenn., That we very heartily indorse this connectional movement of the whole Church to evangelize the entire home land and pledge our hearty support to the Home Mission Department of the Board of Missions toward making effective whatever plans may be adopted.

The resolution which called forth the most universal and vociferous applause was the resolution on "Prohibition," a subject that never failed by its slightest mention to elicit the unqualified and enthusiastic indorsement of the body. There was no mistaking the side on which these representative Methodist laymen stood on this great question. The preamble and resolution, which were unanimously adopted, are as follows:

Whereas one of the greatest curses to the human race is the sale and use of intoxicating liquors and opiates; and whereas the evangelization

of the world is seriously hindered by this traffic, at home and abroad, as Ambassador Bryce, from Great Britain, truthfully said in his address on this platform; and whereas the legalizing of the traffic is criminal partnership which besmirches the character of any nation and discredits our missionary operations; therefore be it

*Resolved*, That we favor the complete wiping out of the traffic, except for medicinal and scientific purposes.

The Plan of Organization, though simple, is thoroughly adjusted to our policy, and is sufficient to meet the needs of the Movement. It is as follows:

1. This Movement shall be called the Laymen's Missionary Movement of the Methodist Episcopal Church, South.

2. The officers shall consist of a President, three Vice Presidents, a Secretary, and a Treasurer. There shall be an Executive Committee of nine laymen and the Secretary of the Board of Missions, who shall be *ex officio* a member of this committee. This committee shall have full power to act in the interim of meetings of the Central Committee.

3. The Central Committee shall consist of the Conference Lay Leader from each Annual Conference, to be chosen by the lay delegates to the Annual Conference, together with a Vice Leader to act in the absence of the Leader, or, in case of no election, to be appointed by the Conference Board of Missions. They shall meet at the call of the Executive Committee.

4. There shall be held a delegated Conference every two years at such time and place and with such delegation as the Central Committee may determine. The officers and Executive Committee shall be chosen by the Central Committee at the time of each Biennial Conference. Vacancies may be filled by the Executive Committee.

5. There shall be a Conference Committee in each Annual Conference. It shall be composed of one Lay Leader from each presiding elder's district, who shall be elected annually by the lay delegates to the District Conference. The Leader of the Annual Conference shall be *ex officio* Chairman of this committee.

6. There shall be a District Committee to be composed of one Lay Leader from each congregation to be selected by the Quarterly Conference of the charge. The Lay Leader of the district shall be Chairman of this committee.

7. There shall be a Missionary Committee of five members or more in each individual Church, to be elected by the Church Conference of which the Lay Leader for that Church shall be Chairman.

8. All of these Leaders, together with all members of the Movement, shall be within the limits and subject to the directions and constituted authority of the Church, and shall work in coöperation with the Parent and Conference Boards of Missions.

The unit of administration in this Plan of Organization is the Leader. The Annual Conference, District, and Church Leaders are so related to



each other that any instructions, plans, or literature can be sent down the line from the Central Committee to the last layman of the Church, information and coöperation being in this way swiftly secured from the remotest bounds of the Church. Full, alert, and prompt coöperation alone on the part of all these Leaders will make this Movement effective in securing its great ends. The failure of *any one* of them will break the force and render ineffective to that extent the work of all the rest.

The following paper was offered by the Committee on Organization and adopted:

We, your Committee on Permanent Organization, beg leave to submit the following supplemental report:

The report submitted yesterday set forth the missionary policy of the Laymen's Movement, but was not sufficiently comprehensive to take in all the interests that it contemplates.

Therefore, we declare the full purpose of the Laymen's Movement to be the enlistment of the laymen of the Church in all its varied activities, such as missions, home and foreign, city evangelization as outlined by the City Methodist Union, Church extension, education, Sunday schools, Epworth Leagues, personal work, philanthropy, reform, benevolence, fraternity, and such other work as may be necessary to the Church in carrying out her God-given mission.

The Educational Policy adopted is no less thorough and far-reaching than the Plan of Organization. It includes a basis, a policy, and a plan:

The basis of all permanent interest is information. The foundation of every deep conviction is knowledge. Recognizing these facts from the beginning, the Laymen's Missionary Movement announced as its first aim "to project a campaign of education among the laymen to be conducted under the direction of the various Mission Boards." In line, therefore, with this policy, it is needful that we should inaugurate a far-reaching campaign of missionary education.

#### THE POLICY.

As missionary education involves instruction first in principles, then in facts, and also the development of a sense of obligation, we would recommend, in order to establish these lines of educational influence, the following:

1. A prayerful and regular study of the Bible by the laymen of the Church, with a greater emphasis on its missionary interpretation and with more careful consideration of the doctrine of Christian stewardship.

2. The free distribution among all laymen of the Church of a well-selected leaflet literature touching every important phase of the great missionary enterprise.

3. A persistent effort to make great books on missions a necessary part of every intelligent layman's library and to select and circulate those missionary books specially adapted to interest and inspire laymen.

4. A vigorous effort to increase the list of subscribers to *Go FORWARD*, the missionary periodical of the Church, and to enlarge the circulation of Conference organs.

5. The frequent discussion of missions from the scriptural and business point of view by laymen in missionary meetings, rallies, and institutes.

### THE PLAN OF EXECUTION.

Recognizing the fact that this Movement looks beyond the perpetuation of itself to the making of a great Missionary Church, we feel the need of well-laid plans for carrying into effect the policy above outlined. We therefore suggest,

#### I. As touching the text-book of missions:

1. A declaration of faith in the Bible as a missionary book.
2. A systematic effort to enlist men in daily Bible study and prayer.
3. The introduction of missions as a supplemental course of study in Sunday school classes composed of men.
4. The publication in booklet form, for free distribution, of a brief but strong discussion of "The Bible as a Missionary Book."

#### II. As touching the publication and circulation of a general missionary literature and the missionary literature of our own Church, we recommend:

1. The establishment of a Literature Department which shall adequately provide for the selection, creation, and circulation of a leaflet literature covering every phase of missions and adapted to our needs, and the selection and circulation, at the least possible cost, of such great missionary books as will appeal, in the subject treated or manner of treatment, to thoughtful men; also the prosecution of plans for increasing the circulation of our missionary periodicals.
2. That this Literature Department be located in Nashville, Tenn., in order that the Movement may avail itself of the best possible facilities for both publishing and circulating this literature.
3. Such an affiliation of this Movement with the great educational movements in missions will secure to us the best missionary books at the least possible cost and at the same time put us in constant touch with the best plans and materials for missionary education.

#### III. As touching wider lay activity in the agitation of missions, we recommend:

1. That the laymen who are studying the subject accept as often as possible invitations to discuss missionary topics at the various Conferences and other meetings of the Church.



2. That the experienced and successful laymen of the Church volunteer to aid the young preachers of the near-by country charges and small towns in their plans of missionary education.
3. That the representative business men of the Church recognize the spirit and purpose of the great commission and acknowledge the feasibility of its success by taking a stand for larger missionary activity and larger Christian liberality.

IV. As touching the controlling spirit and purpose of the great Laymen's Missionary Movement and our desire for the best results and for uniform loyalty in our own Church, we recommend:

That in all missionary agitation and education, and in every effort to enlarge the missionary activities of the Church, the Movement shall be careful to keep in thorough sympathy and close coöperation with the constituted authorities of the Church.

Thus were the lines definitely laid out on which the forces are to move. No body of men could have more clearly conceived what they were aiming at or more thoroughly planned to compass it. Truly in the language of the emergency call, "The war is on!" and the lines are getting in motion.





1908

#### IV.

### THE LAYMEN'S MISSIONARY MOVEMENT—WHY AND HOW.

SAMUEL B. CAPEN, LL.D.



Mr. President, I thank you for this very kind introduction, and I am very glad, men of the South, to look into your faces and discuss with you this great question. I'm sorry that I was late, but I was detained in New York, as some of you may know, by a great meeting in Carnegie Hall in the interests of the Laymen's Missionary Movement, where there were three thousand men present, and where we had an address by the Honorable Secretary Taft, who made a splendid talk, coming out squarely for the necessity of Christian missions to save the world. Therefore you will be glad to have me late, I am sure, bringing a message like this from the great meeting in New York.

May I say this word also? For I am profoundly persuaded that, year after year, in this great nation, we are more and more to depend on the God-fearing men and women, the home-loving people in this Southland, to give us strength and that help to carry us through the crises in our national life.

I want to reverse the order of my subject this morning, if I may do as the old Hebrew did, and read from right to left instead of left to right, and put "The Need" first and "The Plan" afterwards.

A hundred years ago, under the haystack at Williamstown, five students held a prayer meeting, the result of which was the beginning of modern missionary work in this country. There were but seven societies in all the world. We have to-day over 400 societies interested in foreign missions, with over 15,000 trained missionaries, 92,000 native helpers, 36,000 stations and

out-stations, nearly 100 colleges with 35,000 students, and 1,250,000 boys and girls in high and common schools. Christian hospitals and dispensaries have been opened among the non-Christian nations, and 2,500,000 patients were ministered to last year. In the various missionary presses there are nearly 400,000,000 pages printed every year. The United States gave last year nearly \$10,000,000 for foreign missionary work, and the native Christians themselves \$1,300,000. Inasmuch as a day's wage in the East is only 15 or 20 cents, this is an equivalent in our currency to more than ten million dollars.

Considering the difficulties at the start, this wonderful success is one of the miracles of the centuries. Yet great as this work has been, we have to acknowledge that it has been done by a *small minority* of our Church members. It is believed that not more than one man in five makes any offering worthy of himself or of the cause. This is most evident when we look at the fact that the average gift per member is less than a dollar a year, or the value of a postage stamp a week! When we remember how many men there are in our Churches giving \$50, \$100, and many of them \$1,000 a year, we see how many there must be who are doing absolutely nothing.

In the providence of God a new Movement has been started. A little more than a year ago about fifty men met in a prayer meeting in the city of New York. There were present some of the leading merchants and professional men in that city. As a result of that prayer meeting it was voted to organize this Laymen's Missionary Movement, and it has been heartily approved by the representatives of the Foreign Mission Boards of the United States and Canada. At the invitation of the British Missionary Societies, six of our men went to London last May, and there has been organized both in England and in Scotland a Movement similar in every respect to our own. Among the prominent men who coöperated to launch the Laymen's Movement in Great Britain were men like Lord Guthrie, Lord Kinaird, Lord Overtoun, and the Lord Mayors of various cities. All over our country and Canada men have gathered together in hearty response, and our Churches have been stirred upon this subject as never before. The literature of the Movement has been in great demand, over 75,000 copies of the original address



having been distributed. But with all the multiplicity of organizations and societies in our modern life, it is a most natural question to ask: "Why is this new Movement started? Is it necessary?"

### I. SUCCESS ABROAD.

My first answer is: It is needed because of the *success* of foreign missionary work. A short time ago Carnegie Hall, New York, was filled to overflowing to hear a brave, modest man tell the story of his wonderful missionary work in Labrador. He is worthy of hearty support and of all the praise that can possibly be bestowed upon him. But if he were here, he would be the first to ask us to recognize that he is but one of thousands of men and women all over the world who have given up quiet and comfortable homes and have gone into the dark and needy places of the world in doing this most Christlike missionary work. I think it is Bishop Ridley who has said that it is not missions but missionaries that are the miracle of our age.

A few years ago we were thinking most often of Japan; before that, of India. Now we are thinking of China, where changes more rapid than ever before have come to a great nation. We must remember always that every third or fourth man in the world is a Chinaman; and China, therefore, is the greatest numerically of the non-Christian powers. Let us note some of the changes that have taken place recently:

(a) August 1, 1901, the Empress Dowager passed a decree that, in future, examination papers of students should be upon Western learning instead of upon what Confucius taught. Here are some of the questions:

Honan: What improvements are to be derived from the study of foreign agriculture, commerce, and postal systems?

Kiang-su and An-huei: What are the chief ideas underlying Austrian and German prosperity? How do foreigners regulate the press, post office, commerce, railways, banks, bank notes, commercial schools, taxation? and how do they get faithful men? Where is the Caucasus, and how does Russia rule it?

Kiang-si: How many sciences, theoretical and practical, are there? In what order should they be studied? Explain free trade and protection. What are the military services of the

world? What is the bearing of the Congress of Vienna, the Treaty of Berlin, and the Monroe Doctrine on the Far East? Wherein lies the naval supremacy of Great Britain? What is the bearing of the Siberian Railway and Nicaragua Canal on China?

Shan-tung: What is Herbert Spencer's philosophy of sociology? Define the relations of land, labor, and capital. How best to develop the resources of China by mines and railway? How best to modify our civil and criminal laws to regain authority over those now under extraterritoriality privileges? How best to guard land and sea frontiers from the advance of foreign powers?

Fu-kien: Which Western nations have paid most attention to education, and what is the result? State the leading features of the military systems of Great Britain, Germany, Russia, and France. Which are the best colonizers? How should tea and silk be properly cultivated? What are the government, industries, and education of Switzerland, which, though small, is independent of surrounding great powers?

Kwang-tung (Canton): What should be our best coinage—gold, silver, and copper like Western countries, or what? How could the workhouse system be started throughout China? How to fortify Kwang-tung Province? How to get funds and professors for the new education? How to promote Chinese international commerce, new industries, and savings banks versus the gambling houses of China? What is the policy of Japan—only following other nations or what? How to choose competent diplomatic men? Why does China feel its small national debt so heavy, while England and France with far greater debts do not feel it?

Hu-peh: State the educational systems of Sparta and Athens. What are the naval strategic points of Great Britain, and which should be those of China? Which nation has the best system of stamp duty? State briefly the geological ages of the earth, and the bronze and iron ages. Trace the origin of Egyptian, Babylonian, and Chinese writings.

(b) There are to-day one hundred and fifty-seven newspapers in China, one of them edited by a woman.



(c) Ten years ago there were no native post offices; now there are 1,800.

(d) The Viceroy of the great province of Chi-li has ordered the schools opened in their temples if necessary. He has said that the white man was in some ways superior to them, and he has felt that the difference must be because of his book, and therefore all through the schools of that great province the pupils are ordered to study the Bible.

(e) Officeholders have been forbidden to use opium. That we may understand what this means, it is as far-reaching in its influence as if President Roosevelt should forbid our officials to use liquor.

(f) There is an aroused interest in China with regard to the education of women, which has been one of the weakest points in the Chinese Empire.

We think of Turkey as the most difficult mission in the world because of Mohammedanism. Recently one of our great diplomats and a high government official told me that he wanted us to go on putting in our schools and our colleges, for, as he remarked, "there will be a break-up in Turkey before long, and you gentlemen then will be on top with the work you have done." This simply confirms what an officer of the Sultan said a few years ago: "What Dr. Hamlin is silently doing with his Robert College and the American missionary with his theological seminaries and schools and books, all the diplomats of Europe united cannot overbalance." As is well understood, Bulgaria was created by the graduates of Robert College.

Certainly the success of foreign missionary work during the last seventy-five years, under the leadership of these self-denying men and women, is one of the marvels of our day. They have helped to change the course of history and alter the map of the world. The success of this work across the sea has been so great that it has been impossible for our Mission Boards, with their present resources, to do what is waiting to be done. *This success has made this new Movement a necessity.*

## II. SUCCESS AT HOME.

Success in many ways in the home field has made this new Movement both a possibility and a necessity.

(a) The Boards of all our denominations are splendidly organized and have the entire confidence of our Churches. They have a strong financial standing and their drafts have place equal with those of our best bankers in the markets of the world. Their officers are "dead in earnest," with the emphasis on the word *earnest* and not on the word *dead*.

(b) These Mission Boards have won to a large degree the moral support of our government. I can speak for the American Board, and I am sure it will be true of the other Boards, that the correspondence with the State Department at Washington is always sympathetic. At the time of the Chinese war Secretary Hay, in his correspondence with us, used the words "our missionaries in China," identifying our men with the government in that way. A short time ago twenty-three men visited Washington and had a conference with President Roosevelt and Secretary Hay with regard to the conditions of our work in Turkey, and I was able to say in behalf of the American Board that our missionaries have worked eighty years in Turkey, under the most trying circumstances, and all their work has been done within the law and no one has ever been found to be disloyal. All letters received from the Department show the same spirit of interest in our work.

(c) There is a new constituency here at home among our young people ready for greater things. Christian Endeavor Societies and Epworth Leagues have been training the young people to be interested in missions. The Student Volunteer Movement has been firing the young men and women in our colleges with a passion to do missionary work. The Young People's Missionary Movement in its educational work has been equally successful in arousing our young men and women to recognize the claims of this work upon them, and that if they cannot go to the front in person they must help support those who do. Yale and Oberlin both have their missions in China, Harvard has its work in India, the University of Pennsylvania has also its medical mission in China. There is an entirely new conception of missionary work in the current thought of to-day. These two quotations from President Endicott Peabody, at the head of the celebrated boys' school at Groton, illustrate what I mean: "The work of missions is the grandest in the world, and



missionaries are the heroes of our times." And again: "Boys, I would rather you would be foreign missionaries than President of the United States."

### III. THE OPPORTUNITY.

A third reason for this new Movement is *the opportunity*.

(a) There has been a *practical shrinkage* in the size of the world during the past few years, and the world is wide open as never before. Steam and the cable have almost annihilated time and distance. Measured by the time required to reach various foreign missionary stations, the world is only about one-tenth as large as it was a hundred years ago. When the first missionaries went to Hawaii, by sailing vessel around Cape Horn, it was over a year before we heard in Boston of their safe arrival. Now, taking into account the five hours' difference in time, it is possible to get a message there before it starts.

(b) Recent years have brought a great change in the United States as a *world power*. The battle at Manila Bay, with the destruction of Cervera's fleet and all that has grown out of it, has changed the whole diplomatic power of this nation in the world. John Bright during our Civil War, over forty years ago, declared that if the United States of America should survive fifty years there would not be a gun fired in the world without the permission of this nation. This has not become literally true, but certainly when the nations of the world threatened to divide up China it was Mr. Hay who declared that there must be an "open door," and there was an "open door." It was the influence of this nation that brought to an end the war between Japan and Russia. It is the influence of this nation that has made the Hague Conferences a success.

It is Secretary Root whose visit to the South American republics with his splendid message of brotherhood has given new prestige to our republic. Gladstone declared that the United States was to be the great servant among the nations. And what higher honor could come to us than this? for the Master taught us nineteen centuries ago that greatness consists in service.

How have we obtained this proud position? More than anything else, I believe, because of our missionary work. Our representatives have gone into all the world. Many of them have

been statesmen as well as missionaries. Japan is an illustration of the uplift that is to come to all nations when Christianity enters. Our missionaries have represented a nation that has treated others for the most part with absolute justice. We have not wanted their territory. Our errand among them is of peace and good will.

These men, going to and fro, have been like the web of the weaver's shuttle, binding the nations together and giving our nation prestige and honor everywhere. The splendid diplomacy of the past few years and the golden rule policy of Secretary Hay, carried on by Secretary Root, have been made possible by the influences which were started by the men of the Haystack and carried on by our Churches of every name.

(c) As a further thought in connection with the greatness of the present opportunity, the great missionary movement that started at the Haystack Prayer Meeting has done more than anything to break down barriers among nations *and federate the world together*. The missionary has gone everywhere with his message of love and good will. He has not only planted the Church, but the school and the press and the hospital. He has taught the non-Christian nations not only of the one Father, but of human brotherhood. Even what we call calamities have enlarged the opportunity and made the cross stand out more clearly.

The Armenian massacres called universal attention to the great work going on in the Turkish Empire, and the fidelity of the missionaries won the admiration of the world. The famine in India helped to break down caste and show the people of India, as we fed them, the infinite superiority of the religion of Christ. The moral support which our people gave to Japan in her recent war with Russia won the heart of that nation. But it was because the missionaries had entered these nations and had laid the foundations of a Christian civilization that such work could be done and such results follow.

Furthermore, as our Mission Boards have been planting everywhere the Christian schools and colleges, the *student world*, through the Intercollegiate Y. M. C. A. and the Student Volunteer Movement, is being bound more and more closely together. The English language, which at the time of the Haystack Prayer



Meeting was spoken by the comparatively few peoples of the United States and England, is now becoming the language of students everywhere. In most of the nations where our missionaries work there is very little printed in the native tongue, and the student necessarily looks for his highest thoughts to English books, permeated as they are with the spirit of Christianity. The English language is becoming more and more the language of the world. Old barriers are down in the student world, and there is a oneness in it as never before.

The steady sweep of the Anglo-Saxon race, with its love of freedom, and the growing universality of the English language, and the Christianity which is the basis of it all, are everywhere undermining false religions, breaking down barriers, and carrying everything before it. The world is becoming one around the Cross, which the men of the Haystack and their successors carried out and planted everywhere. *All this has given new prestige and opportunity to American missionaries.*

(d) We must also recognize the *accelerating power* in all our foreign missionary work. There has recently been held in the city of Shanghai, China, the centenary meeting recognizing the beginning of Morrison's labors in China. But it will be well for us to remember that Morrison labored twenty-five years in the Chinese Empire and then had less than half a dozen converts. In the first twenty years of the American Board's work in Bombay more than one missionary died for each convert. Now we know how the work is going on in these countries by leaps and bounds. The missionary converts in Korea have doubled nine times in seventeen years.

We have been doing in the first century the slowest part of the work, for we have been putting in the foundations. It is like erecting one of our great business buildings. You dig down till you get to solid rock, and it sometimes seems as though this foundation work never would get up to the street level; but by and by this point is reached, then the floor is laid, and then see how rapidly the rest of the work goes on. There is a gang of men on the rear, one on each side, and one on the front; and almost by magic it seems the building is being constructed. Our Mission Boards have been doing the slow part of the work, establishing the Churches, colleges, schools, hospitals, printing and

industrial plants; but that work is done now and we want to build the superstructure at a far more rapid pace. We do not want to pass this work over to others, certainly not to our children. But let *it be our piece of work and let us do it now.*

#### IV. INDIFFERENCE OF THE MANY.

A fourth necessity for this new Movement is the lack of interest of so many in our Churches commensurate with the importance of this work. Notwithstanding its great success, and in the face of these wonderful opportunities everywhere, we have to confess that the majority of our Church members are not yet deeply interested in foreign missions, and, as has already been said, the work is really being supported by a small proportion of our Church members. When we remember that the total amount of the gifts for foreign missions does not average one-third of a cent per day for our members, there is no need of further argument. This pitiable fact is its own argument.

Here, then, is an especial reason for this new Movement. We want to reënforce the splendid work now being carried on by this minority. We want to be a dynamo to give added force to the existing machinery. We want to create, if possible, a tremendous energy which shall be felt throughout our Churches. We believe it is possible to reach the majority of the men of the Church and interest them as never before in this the greatest work in the world. I am sure we must all admit that it is wrong to have our foreign missionary work any longer represent the work of the minority. The solemn obligation to evangelize the world rests upon every Christian man alike to the extent of his ability and opportunity. He is bound either to go in person or to help send some one else. And we want to do this now. There is money enough in the hands of the membership of our Churches to supply every need of men and buildings and equipment, and with the blessing of God make it possible to evangelize the world in this generation, if we only will.

#### V. THE PLACE OF THE GREATEST NEED.

Another reason for this new Movement is because of the fact that the non-Christian nations are in the greatest need. It is a reproach to the Protestant Christians of the United States that



they are giving, to help furnish the gospel to the 500,000,000 people for which they are responsible in non-Christian countries, only about nine million dollars annually, or less than two cents for each person. No wonder the man of the world smiles at the pitifully small expression of our interest in these people in comparison with what we spend upon ourselves. We want to help remove this reproach by centering our thoughts upon the nations who have hardly heard yet that there is a Christ, who are pleading for Christian education and Christian institutions, and who have had no fair chance. We are not unfamiliar with the greatness of the needs at home and of the problems which immigration especially is thrusting upon us. It seems to us that there is another cry across the sea which is much louder and more imperative. We hear the cry from India, with its one hundred and fifty millions of women (nearly twice the whole population of the United States) living in a nation which believes in the sacredness of the cow and the degradation of women. In that part of India where Mohammedanism has entered forty millions of women are shut up in the zenanas, bare and filthy; behind curtains they spend their whole lives; girls are despised when born, bartered away to some unknown husband, neglected in sickness, live without hope, and die in the darkest despair. Then there are the millions of Hindu widows, some of them only eight or ten years of age. The cry of distress is fearful. The following is an extract from a letter received a few days ago from one of my children in India: "I do wish the people at home could contrast a Christian girls' school in Madura with the heathen methods of bringing up the girls, and the contrast would seem nothing less than a miracle of miracles. A Christian girls' boarding school and the life of temple girls and child wives are as far apart and as different from each other as heaven and hell. If people at home could only see what it means to educate girls in this country, I am sure they would give money by the millions instead of by the coppers."

Then there is the cry of China. Never perhaps in the history of the world has there been such a revolution in a great nation; she has aroused from her slumber of centuries and is facing the light. Her demand for Christian teachers is not only insistent, but it is impossible to answer but a very small percentage of the

calls that come. We can mold China now for Christ, for the people are receptive—ten years hence it may be too late.

We all rejoice in the wonderful progress of Japan, as she has taken her place now among the great nations of the earth. We rejoice in the progress that Christianity has made there during the past few years. But there is only one adult Christian as yet to every thousand of the population, and these are massed partially in evangelistic centers, while thirty millions of that nation have heard of Christianity only in the most general way. Every word that comes from Japan tells us how eager she is to hear the message of the truth.

For the 80,000,000 of people in the United States we have 150,122 Protestant ministers and 20,000,000 members of Protestant Churches. In the fields occupied by the missionaries of this country, containing 500,000,000 of people, how few as yet the missionaries and helpers are! Including the whole population of the United States, there is one ordained minister for every 546 persons, and in the non-Christian world one ordained minister for every 183,000 people. In the empire of China there is but one ordained pastor for every 267,000 persons.

To make this need still more clear, if possible, let us narrow our vision. Take the single State of Massachusetts, with its thousands of churches, its colleges and academies, and all its various institutions of philanthropy; yet it has a population of but little over three millions. In one American Board field in China we have two districts with 5,500,000 people, or nearly double the population of the State of Massachusetts, and with but nine white missionaries and a few native helpers.

But narrow it still more. Take the city of Boston, with its 600,000 people. What should we say if all the religious, educational, and hospital work were overlooked by four men with perhaps fifty helpers just out of heathenism? And yet that is a fair illustration of conditions as they exist, on an average, in our field across the sea.

In heathen lands at the present time there is one medical missionary to every 2,500,000 people. In the United States to the same number of people there are 4,000 physicians. On the basis that now exists in the non-Christian countries there would be two physicians for the whole of New England and thirty-two



in the whole United States. There are over one hundred and fifty hospitals alone in the city of New York. When we remember the awful physical suffering which exists across the sea, is it not right for us to be in earnest to even up conditions and to see that the sufferers in non-Christian countries have a fairer chance?

And one of the best features of all this is that it will help the work at home. Jacob Riis's oft-quoted saying is absolutely true: "Every dollar contributed to foreign missions releases ten dollars' worth of energy for dealing with the tasks at our own doors." The history of the Church in Great Britain and in this country has proved universally true: that wherever there is a Church with a broad vision and interested in the work of foreign missions it is blessed in its own work at home. There is money and to spare for all the needs both at home and abroad. So long as our Church members, on the average, have been giving for real missionary work in their own Churches at home and abroad only about four cents a week, or the value of two postage stamps, there is no immediate danger of our Churches being impoverished by the appeal that is now being made for larger things.

## VI. WHAT THE PLAN IS NOT.

Before explaining what we hope to do, and to prevent any possible misunderstanding, let me say that there will be no attempt on our part to duplicate what is already being done. We are not starting a new missionary board to collect funds or to administer them. It is not in our thought to raise up or to send out missionaries. It is not an interdenominational movement which plans to work outside the regular denominational lines and make a new missionary brotherhood independent of those already established.

## VII. WHAT THE PLAN IS.

What exactly do we hope to do?

*First*, we already have a General Committee of one hundred men, made up of representatives of various denominations in the United States and Canada. It is an interdenominational federation organized to do the greatest possible work and to do it quick-

ly. It has an Executive Committee of fifteen men, two of them from Canada, with monthly meetings in New York.

*Second.* In coöperation with the Laymen's Missionary Movement it is urged that in all the great cities there should be organized at once interdenominational coöperating committees to promote an aggressive and adequate missionary policy in all the Churches in their district.

*Third.* This Interdenominational Coöperating Committee should plan to secure a group of key men in each local Church, who shall be pledged to care for foreign missionary interests, working always in harmony with pastors and Church committees.

*Fourth.* Let these key men, in parlor and dining room conferences, endeavor to reach all the men in their own local Churches. We want what has been called "applied personality."

Every Church should select a committee of from five to ten men, who would sit down together, look at this missionary work in the large, get fired with it, and then divide up the men of the Church, calling upon them or writing them letters and bringing the subject into the Church meetings for discussion. By so doing we could increase our gifts so much that we could revolutionize the world. Not only could we install new machinery, but the machinery that is now working at half time, and often creaking badly, would be oiled and hum with new life.

*Fifth.* In doing this personal work an endeavor should be made to secure as many men as possible to subscribe to the Declaration Card of the Laymen's Missionary Movement:

Believing it to be the duty of the Church of Christ to preach the gospel to every creature, it is my purpose to pray, to give, to study, and to work, as God may give me opportunity, that the Church of this generation may obey this command.

*Sixth.* A further endeavor should be made to secure from all the men in all our Churches definite pledges of money worthy of the present-day opportunities and of the Master whom we serve.

*Seventh.* We believe that it will be possible to reach and utilize existing Church clubs, many of which are organized simply for social purposes. What the men need to-day is something that calls for service.



*Eighth.* We have already commissioned more than fifty business and professional men, who are visiting, at their own expense, the various mission stations of the world, seeing for themselves what is being done, and are reporting one by one their conclusions. We believe that such a report will do much to remove the skepticism which now so ignorantly exists with regard to foreign missionary work.

There is no lack of money, for whenever there is an appeal for humanity, a flood in Texas, a volcanic eruption in the West Indies, or an earthquake in San Francisco, the result is always the same—generous gifts from rich and poor alike. If we can only make real to our Churches at home the desperate need of our brothers across the sea, who are groping in the dark with no knowledge of the true God, then there will be money enough to properly support our missionary work. We believe the report of this commission will greatly help to set this great need before our people so that they will respond. Furthermore, the value to the Orient of the coming of our leading Christian men, as any one can see, will be very great.

#### VIII. PLAN THE WORK AND WORK THE PLAN.

The whole plan, as you have already discovered I am sure, is the getting together of all our forces for this great work. We *want to plan the work and then work the plan.* We often say that we "have been playing at missions." But, as has been pointed out by General Weaver, we have not even been doing this, for we have not even done "team work." This is what we are hoping to do now. "Together" is the twentieth century word. We want to organize our Churches as never before for larger giving, to pour in the money and call out the reserves for the death grapple with false religions and superstitions.

#### IX. MOVEMENT ESSENTIAL.

We are persuaded that this Movement is essential because we are to cover a ground which has not been adequately done before. We are not duplicating the work of others. The Student Volunteer Movement has to do with providing the *missionaries*. The Young People's Movement has to do with the missionary *education and training of the men and women*. The Mission

Boards are admirably equipped for the work of *administration*. The purpose of this new Movement is to furnish more rapidly the *money*, and thereby help to push the work all along the line. This money can be transmuted into power and made to do its work thousands of miles away. If I may be allowed to quote a sentence from Mr. Speer, while we "cannot serve God *and* mammon, we can serve God *with* mammon."

There are some who may remember Hon. Alpheus Hardy, one of the leading merchants of Boston a generation ago, and for a long time Chairman of the Prudential Committee of the American Board. When a young man he had it in mind to be a minister; but, his eyes failing him, he was compelled to give up his study. For a long time he was in trouble. Finally a vision came to him: "I will go into business and make money and let that be my missionary work." The story of what he did for Joseph Neesima, the founder of the Doshisha, is one illustration of what Mr. Hardy did with his money. What he did, others perhaps in this audience are doing. But we want to increase the number.

Years ago there was a young man in Boston who was so stirred by a missionary address that he gave himself to missionary work. He had no ability to teach or to preach, but he became a missionary all the same. He lived frugally, and out of an income of \$1,500 he gave away each year more than \$1,000, so that for many years he had his own missionary representing him at the front. We may not include that man's name in the missionary roll, but he had his partner there, and methinks the Master will recognize the oneness of the work.

David Livingstone, the night before leaving home, talked far into the night about the prospects of the kingdom. His father and he agreed that "the time would come when rich men would think it an honor to support whole stations of missionaries, instead of spending their money on hounds and horses." Has not that time now come? We must lay this great work more and more upon the consciences of our men of wealth and make it as easy and natural for the many to give as some are doing now. We must be equally in earnest to reach those who have less to give that all may be partners together. Then there will be no financial problems to vex and to hinder.



The Haystack Prayer Meeting a hundred years ago helped to save our nation from *narrow provincialism*. This new Movement, we believe, with the blessing of God, will help to save our nation from *materialism*.

For our own honor as Christian men, for the sake of the men and women who represent us at the front and who are breaking down under their burdens, for Christ's sake, whose we are and whom we serve, let us together enter upon this final struggle to conquer the world. Brother men, let us together help quickly to lift the cross higher and higher, that it may shine brighter and clearer in all the nations.





1908  
*The call of God*

V.

A WORLD CAMPAIGN FOR MISSIONS.

J. CAMPBELL WHITE.



There are two theories of the Christian Church: One is that it is a fort, and its members guards, and their chief duty is to hold the fort and keep the forces of evil from making any fresh encroachments. The other theory is that the Church of Christ is an army of conquest that cannot be satisfied with present achievements, that will never rest satisfied until the orders of our Commander in Chief have been literally obeyed.

For thousands of years the highest civilization of the world centered around the Mediterranean Sea. During the last two or three centuries the chief events of world history have occurred around the Atlantic Ocean. The next and most extensive development of the human race seems destined to be around the borders of the Pacific. The presence of the American fleet in Pacific waters is only one of many indications that the drift of civilization is irresistibly westward, until it involves the Orient, where live more than half the entire population of the earth.

The awakening of the Orient means the adding of thousands of millions of dollars annually to the commerce of the nations. It involves vast and complex problems of statesmanship, and it presents an unprecedented and imperative challenge to the Church of Christ, which has grown to be the dominating constructive factor in all human progress and history. It may be that vast armies and ironclad battle ships can do something, in a negative kind of way, to prevent war; but the only thing that can guarantee universal peace is the message and

There are no pages 53-54  
in the original pamphlet





the spirit of the Prince of Peace filling the world. It might be a very serious question whether Christian governments themselves would not insure universal peace more economically, more quickly, and more certainly by maintaining a standing army of missionaries rather than a floating navy of battle ships.

We do well to realize the very close relationships of commerce, statesmanship, and the missionary enterprise. The fact is that they are all so closely interrelated that we could not separate them one from the other if we would; and I do not believe we would care to do it if we could. Missionaries are the pioneers of civilization and of commerce, and by their presence and influence in lands where they are at work have so multiplied the volume of business that the entire cost of the foreign missionary enterprise might be paid out of a fraction of the profits from the business which has resulted from their presence in these countries.

We do well also to realize how closely our missionaries have been related to the great problems of international statesmanship. In many cases they have actually been the agents of the governments, and in other cases the official interpreters of the governments in important diplomatic negotiations. They have been out much farther into the heart of these great non-Christian nations than the diplomats have been, and through the missionaries the most authentic information from the frontiers has come.

The fact is that the missionaries foresaw and foretold the Boxer uprising long before the diplomats believed it was coming; and had it not been for the courage and the character and the consummate skill of the missionary force, and the loyalty and faithfulness of the native Christian Chinese, the entire foreign community would have been obliterated in the siege of Peking. So we need to realize that missions are interlaced so closely with all the progress of civilization that they are really fundamental to it. Secretary Taft, who spoke to a great audience of men (the greatest and most representative that has ever been held on the subject of foreign missions on this continent, if not in the world) last Monday night in Carnegie Hall, in New York, stated that the presence and work of the missionaries in the Orient is the absolutely indispensable condition of extending civilization to that part of the world. We expect to have his address printed, so that you can have it in detail for circulation among all of



your Churches within a few days. It is one of the most notable addresses given in our generation by a great statesman on the absolute necessity of the Church being the forerunner of progress and civilization in all parts of the world.

I wonder if we realize how important is the place that God has given our nation along all lines of progress? I do not believe it is too much to say that America has been given the first place commercially, politically, and religiously in world progress in our generation.

We recognize that this is true commercially—that our trade with the world is greater than any other nation. We ought to realize that it is so politically: no other nation has the influence to-day in the councils of the nations that our own has. No one could have brought about the treaty of peace between Japan and Russia, among all the leaders of the nations, but our own courageous President Roosevelt. [Applause.] China remembers very well that a few years ago, through the foresight and vigor of our great statesman, John Hay, that nation was saved from dismemberment, and she is not likely ever to forget that blessing. Even in India, under the British flag, where it was my privilege to work as a layman for ten years among the students of Calcutta, the American missionary has an influence that the English missionary, even, doesn't have; not that the English missionary isn't as capable and courageous and consecrated, but because many of the natives have the idea that he is in some way the representative of the government under whose flag he dwells. And the American missionary is free from any suspicion of that kind. You all know, who are familiar with the history of Japan, that our American missionary force has been prominent and most effective both in diplomatic negotiations and in introducing Western civilization to that empire. So that, all around the world to-day, we ought to realize the fact—for it is a fact, without any boasting—that we have the place of primary opportunity and influence and responsibility not only along commercial and political lines but along definitely spiritual lines. And it would seem that we should realize that we have those obligations in order that we may rise up and worthily discharge them.

I have no particular zeal for the Laymen's Missionary Movement nor for any other human organization that is destined to

pass away when its usefulness has been fulfilled. I believe the only organization in the world that is going to abide forever is the Church of Christ. [Applause.] All these other human organizations are merely temporary helps to enable the Church to fulfill the great purpose of our Lord; and I do not believe that any of these would be necessary if the Church were in the united condition that our Lord prayed she might be. I believe it is only because of our unfortunate separation into various bodies that we have to have some platform on which we can come together; and in view of the world opportunity with which we are confronted, I believe that the Laymen's Missionary Movement presents such a platform, on which men of all Churches can study the religious situation of the world, and then can act coöperatively in meeting that situation; for we have come to the point on the foreign mission field where we are quite satisfied to trust each other as denominations to preach a saving gospel.

No one of our denominations is large enough and strong enough to consider the possibility of covering with its own representatives the entire non-Christian world. And so our foreign missionaries, face to face with heathenism, have come to feel that the conditions that divide Methodists from Baptists and Baptists from Presbyterians are insignificant in the presence of the great spiritual destitution of these nations; and they are entirely satisfied to turn over a whole State or Province to any denomination that can enter into and evangelize it. So it has come to pass that the Foreign Missionary Boards of North America have been meeting together year after year for the last fifteen years, planning their work on the coöperative and comprehensive basis, and not on the competitive basis. May the day come when, in our own country also, we may stop our competition in order that every man may have a field as large as he can occupy, and in order that every spare man and every spare dollar may be put into a field where nobody is now at work! [Applause.]

I have been up and down this country for a number of years, traveling from coast to coast and from the Lakes to the Gulf, and I give it to you as my solemn conviction that of the 136,000 ordained ministers of the Protestant Churches in this country at



the present moment we could easily spare anywhere from twenty to thirty thousand of them, who are now working in small fields, where there are more Churches than are really required to supply the religious needs of the community. And those people, with their support, if we were working on a truly coöperative basis, could work wonders by occupying great fields where no one representing any denomination is now at work. [Applause.] We cannot, of course, in any mechanical or arbitrary way force such union, but our missionaries have got to the point where they are willing and able truly to coöperate. And that is only the prophecy of the good time coming, when we here shall also get into this splendid relationship here at home.

Now, what is the outstanding fact that faces the Church of Christ to-night as a whole? Your denomination has been deliberating here for three days about its share of the non-Christian world. I hope to be able to set your part of the field into its relationship with the whole field in order that you may realize your opportunity in the comprehensive scheme to evangelize the whole world.

The chart here behind me indicates the entire amount spent by the Protestant Christian Church throughout the world on this missionary enterprise last year—\$22,460,000. Of that amount, about \$9,500,000 came from the United States and Canada, about nine and one-third millions from Great Britain, and about three and a half millions from the other countries of the world. I think you will be struck with two facts on that chart: First, that Great Britain gave about as much as we did, although she has only half our population and less than half our wealth. That means that Great Britain is doing twice as much in proportion to her wealth as we are doing for the evangelization of the non-Christian world. It would be well to realize, along with that, another thing: that Great Britain and the United States together are now doing eighty-four per cent of all the foreign mission work done in the world. That gives very great significance to the fact that this Laymen's Missionary Movement has already spread to Great Britain. At the invitation of the Missionary Societies in England last year six laymen went over there to speak on the advantages and desirability of the men of the English-speaking

world uniting in one coöperative, comprehensive movement for the evangelization of the unevangelized world.

We supposed that, on account of the conservatism of England and Scotland, they would want to think it over for six months or a year before taking action; but they were so wonderfully prepared, providentially, for this same movement that within thirty days there was a national organization of the Laymen's Missionary Movement in England and another in Scotland. Each of them raised on the spot, as you are doing here now, money to support a Secretary and to meet other necessary expenses. And during the last month the Secretary of the Scottish Laymen's Missionary Movement has been traveling up and down the United States and Canada, in cities where great forward movements have been undertaken, in order that he might study the secrets of this Movement and apply our methods to the cities of Scotland and England. It is an inspiring thing to me that, overleaping all political barriers, the Christian men of the English-speaking world are now actually united in one great missionary movement. [Applause.]

How far does this \$22,000,000 go in supporting an adequate missionary force in the non-Christian world? Your Church and all the Protestant Churches of Christendom are now supporting thirteen thousand men and unmarried women missionaries. There are about five thousand wives of missionaries on the field; but we leave them out of the calculation for the moment, not because they are not splendid missionaries, but because ordinarily in calculating the missionary force necessary for the field either a man or an unmarried woman is assigned to a district. The consensus of judgment of different missionary bodies in the various countries is to this effect: If we are going to evangelize the whole world in this generation, we ought to have about one missionary, either a man or an unmarried woman, among every twenty-five thousand of the people to be reached. Thirteen thousand missionaries, each with a field of twenty-five thousand, can look after 325,000,000 people; but that leaves 675,000,000 others absolutely unprovided for.

I want you to realize, first of all, how great an undertaking it is for thirteen thousand missionaries to evangelize three hundred and twenty-five millions. Bear in mind that we have in this country 136,000 ordained ministers, in addition to twenty



millions of Church members like you and me. And among this force of foreign missionaries there are only six thousand ordained missionaries. We are expecting that force not only to evangelize a population equal to the United States, but equal to all North America, plus South America, plus Great Britain, plus Germany, plus France, and about twenty millions of others thrown in for good measure! That is the kind of gigantic undertaking our present missionary force is facing. And when they sent back to the home Church the request for enough missionaries to put only one among every twenty-five thousand, thereby assuming the responsibility themselves of evangelizing 325,000,000 of non-Christians, I believe it was the greatest single act of faith on the part of a great body of Christians which has ever been known in human history. [Applause.] And yet, when they have accomplished that magnificent result, do we realize that there will be 675,000,000 still unprovided for? That is the reason of this convention to-day. That is the reason of the Laymen's Missionary Movement and of all the forward movements in all the Churches—for a larger sacrifice of life and of treasure, in order that the whole world may be evangelized in our generation.

What is the proportion of the entire field that ought to be undertaken by the North American Churches? I am going to ask you to kindly give your opinion about this before I proceed. Let me remind you, first of all, of two facts before I ask you to answer the question: That the United States and Canada are giving forty-two per cent of all the Protestant foreign missionary money in the world, yet we are only doing half as well *per capita* as Great Britain. From these two countries the bulk of the force must come. Now, in view of those facts, what proportion of the non-Christian world would be reasonable for our Churches in North America to evangelize? I wish I could have fifteen or twenty answers from you, just what you feel about it. What do you think the percentage of the field is that we ought to cover from this country? Please give me your best impression.

A member: "Sixty per cent."

A member: "One-half."

A member: "All of it."

Mr. White: "We want to let Great Britain have part of it."

A member: "450,000,000."

Mr. White: "That is a little less than fifty per cent."

A member: "Two-thirds."

A member: "Eighty-four per cent."

Mr. White: "That is twice what we are doing now."

A member: "Seventy-five per cent."

Mr. White: "Well, now, one man suggested a little less than fifty per cent. I think I will let you vote on the question. How many would be in favor of North America undertaking at least fifty per cent of the work? Those favoring this please hold up your hands. [Audience here raise their hands.] That is very good. Thank you. How many think we ought not to take that much? I do not see any hands."

On the basis of our doing fifty per cent of the whole work, we would have five hundred millions of the non-Christian world to reach. Our home field contains fifty millions of people who are now outside the membership of all our Churches. But in the foreign mission fields there are 500,000,000 of people whom we must evangelize from America, if they are ever evangelized at all. I wonder how many have been thinking of this foreign missionary problem in that proportion. Nobody in this audience doubts for one minute that the Christian Church in this country is entirely capable of evangelizing America in this generation. The only question is whether we are going to make possible the evangelization of the rest of the world. And I want you to realize, inasmuch as we have already agreed that 500,000,000 is the lowest number we ought to reach from this country—I want you to realize what that means. That means that every man of us has ten times as many people to reach in the foreign fields as at home. That means that every congregation here has a field ten times as big outside of America as at home. That means that your denomination, and every other denomination in America, has ten times as many people to reach away from America as here. We ought to think of that as we think of the prayers we are to offer and the life we are to invest and the money which we are to put into the evangelizing of the non-Christian world. These are the three avenues of power by which the world is to be saved—prayer, life, and wealth. I do not know how many of us are praying for the whole kingdom, but no one could really pray the prayer which we offered unitedly awhile ago without praying for the whole wide world: "Thy kingdom come, thy will be done on earth as it is in heaven." Our Lord was not talking about North



America or the United States or the State of Tennessee; he was talking about the whole world. The other question is the life we are going to put in and the treasure. How much life would be needed if we put one among every twenty-five thousand in the world of non-Christians? That would only be twenty thousand missionaries from North America.

I was reminded very vividly, as some of the Chattanooga Committee took me out through Chickamauga Park, over this historic battle ground, of a far greater sacrifice that was made by our States and our homes a generation ago. From the State of Illinois, one soldier out of every seven of the entire population went to the front; from the State of Kansas, one out of every six; from the State of South Carolina, one out of every five; from the State of Louisiana, one out of every four; from the State of North Carolina, 20,000 more soldiers went to the front than they had voters in the State. [Applause.] That is the kind of sacrifice that a nation will make when it is desperately in earnest. And do you mean to tell me that if the Church of Christ became in earnest about evangelizing the world it would not give one of its sons or daughters out of every 1,000 of its membership in order that the message of the Prince of Peace may be heralded around the world?

I was very much struck with the inscription on the Georgia monument this afternoon: "To the lasting memory of all her sons who fought on this field—those who fought and lived, and those who fought and died; those who gave much, and those who gave all—Georgia erects this monument." [Applause.] That's the kind of spirit with which we must confront this great world problem—those who are willing to give much and those who are willing to give all. [Applause.] The Senator who was with us this afternoon said: "There is not any recognition there of those who only gave a little." And in the last great rounding up that is coming yonder in the future there will be recognition that you and I will desire—only for those who have given much or who have given all. And I believe our reward and happiness, in the presence of our King, will be largely in proportion as we have given to his service and glory.

Now, it is very easy for you to make calculations from these figures. If there are 500,000,000 of people who must be reached from America, and 20,000,000 members of the Protestant Chris-

tian Church, about how many would that be for each one of us to reach? That would be about twenty-five, wouldn't it? You have 1,700,000 members, or a little more, in your denomination, Bishop Wilson was telling me. If you multiply 25 by 1,700,000, about how much do you get? About 42,500,000. Your Mission Board estimates your field abroad at forty millions. This is not too much for your denomination, if you take merely your *per capita* share of this responsibility. I wish you would realize that other denominations also are undertaking their share. The Southern Presbyterian Church believe they are responsible for twenty-five million of those people, and they are trying to send out missionaries enough to evangelize that many. The Northern Presbyterians believe they are responsible for one hundred million, and are trying to send out missionaries enough to reach that many. They have had one convention, with over 1,000 men present, in Omaha; and another in Philadelphia, with 1,600 men present; and these conventions of men, largely laymen, voted it to be their consensus of opinion that the Presbyterian Church ought at the earliest possible moment to multiply its force of missionaries from 800 to 4,000, and its funds from an aggregate of \$1,200,000 to \$6,000,000 a year, or an average of \$5 per member for the whole denomination. Already many of their congregations have risen to that standard and gladly provided \$5 per member.

So, when you are asking your denomination for an average of \$2 *per capita*, it is only giving you the opportunity to measure up to your obligation in this world campaign, for I am sure that you will not be satisfied until it has become universal. The Congregationalists of North America say they are responsible for seventy-five millions of these people, and they are making their plans on that scale. The Northern Baptists say they are responsible for eighty millions. So, between one denomination and another, the whole field is being divided up. Unless you reach your field, it will not be reached at all. I want you to see how economical and conservative it is that your committee should ask you for only three million dollars a year in order to evangelize forty million people. First of all, we will take this fact: There are nearly eighty millions of people in the United States. Forty millions is half of that whole number. Do you realize that the Methodist Church in these Southern States has half as many people to evangelize yonder



in the Orient as the whole population of the United States? Now, they ask for three million dollars a year to do that, and you voted to undertake to raise three million. How much do we spend among a similar number of people each year in America for religious purposes? Well, we spend very nearly three hundred millions of dollars for religious purposes in the United States every year, if not quite that amount. That would be \$150,000,000 spent on forty millions of people, wouldn't it? And you are asking for \$3,000,000 to spend among a similar number. That ought to be reasonable and conservative. If you spend \$3,000,000 a year for the next twenty-five years, how much will that total be? Three million times twenty-five will be seventy-five million. That is less than \$2 on each one of the forty millions, isn't it?

I believe we can evangelize the whole world at an average cost of not more than \$2 for each person to be reached. That is all your Board has asked for; that is all you yourselves have voted to raise; and it is important that you get that raised as speedily as possible, if you are going to evangelize these forty millions of people in this generation. For do you realize that they are dying at the rate of more than one million a year out of your own field? Almost as many dying every year as you have members in your entire denomination in this country. How many of them are you reaching every year now on the basis of \$2 being enough to reach one individual? You are spending, I believe, about \$750,000 on foreign missions a year. That would reach approximately 375,000 people. But if you reach 1,500,000 a year, in order to cover the field in twenty-five years you will have to raise far in excess of that. More than a million each year are dying who have not yet been reached by any of your representatives, and I hope that you will toil and pray and sacrifice so that at the earliest possible moment you will swing out into these fields a force that will be able to evangelize them; and I believe that your Church doing this will lead other Churches to similarly occupy their fields, until all over Christendom we shall have a rising up, one denomination after another, to say: "We believe the time has come when we should seriously undertake to obey our Lord." And I have the greatest confidence that you are going to undertake to do this, because during the last few months there has

been such a marvelous uprising of men in the United States and Canada to undertake to do similar things.

I have been for twenty years thinking about this missionary problem more than any other. During that time I have been for ten years face to face with conditions yonder in India; but I will declare to you that I have had more encouragement during the last six months to believe that the world will actually be evangelized in this generation than in all the other nineteen years put together. [Applause.] During the last six months, under the auspices of the Laymen's Missionary Movement, united campaigns have been held in twenty-two cities of the United States and Canada. Let me indicate to you briefly what those cities have done. Six cities on the Pacific Coast from which I have just returned (Spokane, Seattle, Portland, Greater Oakland, Los Angeles, and San Diego, in which there is a total of 112,000 Protestant Church members) gave last year \$116,000 to foreign missions. They decided this year to try to raise \$470,000 from the same constituency. [Applause.] That is a little more than four times as much as they have been giving. Nine cities in the South and the West (and you will be interested in the names of those cities)—Topeka, St. Joseph, St. Louis, Nashville, Knoxville, Atlanta, Charlotte, Norfolk, and Richmond—those nine cities gave last year to foreign missions an aggregate of \$181,000. Representative gatherings of their business men discussed this matter, and decided what they ought to do. They have decided to undertake to raise, not \$181,000, but \$705,000 annually for this object. [Applause.] That means that in these fifteen cities—and not one of all the cities visited has failed to take active, aggressive action in the matter—that means that these cities have undertaken to quadruple their missionary output. Surely this is the most hopeful action in behalf of missions which has been taken in modern times. This Missionary Movement is sweeping through Canada in the same way, reaching from Toronto to Halifax. They gave there last year in seven cities to missions an aggregate of \$345,000. They have now undertaken to raise \$877,000 per year. This means that the Church is rising this year, as in no preceding year in all its history, to see that the message of Christianity is heralded around the world.

It is a great thing to be living in these days. More has happened in the last ten years than in the previous one hundred and



more. More is going to happen in the next twenty-five years than has happened in the last twenty-five hundred. I would rather live now, for the next twenty-five years, than all the nine hundred and sixty-nine years that Methuselah lived; for a great deal more is going to happen. It seems better to live now than at any other time during all history. The one great question that confronts you and me and all Christians living in our time is the evangelization of the world during our generation, making this gospel absolutely universal. I am sure we can do it. Why, it only means, on the financial side, about one street car fare a week on the average from the Christians of this country. When the Protestant Christians of North America give an average of one street car fare a week, that will be \$50,000,000 a year for foreign missions. I believe it can be done. I believe there are many indications that the Church is going to do it. [Applause.] And I believe that God wants you and me personally to have a larger share in bringing about this evangelization than we can begin to realize and comprehend to-night. There are individual men now living who by their influence, direct and indirect, are going to be the means of carrying the gospel to a million or more individuals. What a glorious opportunity it is to live with such possibilities! That man had the right conception of life who said: "I would rather save a million men than save a million dollars." [Applause.]

I have a friend in Montreal who supported me for ten years in Calcutta, paying all my salary. He supports seven or eight missionaries in other parts of the world. He might have been a millionaire or a multimillionaire by this time if he had thought the best thing to do with money was to hoard it, but he thought the best thing to do with it was to unloose it through Christian personality out in the dark parts of the earth. And that man, to my certain knowledge, by that kind of disposition of his wealth, has been able to carry the gospel to tens of thousands of people who otherwise never would have heard it. My friend Dr. Goucher, of the Methodist Church of Baltimore, has during the last twenty years invested about \$100,000 in India. With what result? There are in that district fifty thousand members of the Methodist Church who twenty years ago were idolaters. In that particular instance every two dollars invested led to some heathen soul accepting Jesus Christ as his Saviour

and identifying himself with the Christian Church. And it will not be very long until that fifty thousand Christian people have become one hundred thousand. In a few years more they will become five hundred thousand, and I do not know how great the company may be that will meet and greet our Lord when he comes if they go on, under his blessing, multiplying as they are now doing. There is no other investment of life or money in all the world that can be made that will tell more powerfully for time and eternity than investing in personality along spiritual lines out in those great, dark places of the earth. And there is a place for just as many of you men and women as can afford to do it—to put one hundred, five hundred, one thousand, or ten thousand dollars a year into this enterprise of redeeming the world.

I was riding along with a Baptist minister in a train some time ago. In our conversation he said: "The most generous person in my congregation is an old colored woman. She can neither read nor write, she was born a slave, and does not have a penny which she does not earn over the washtub; yet she gives \$50 a year for foreign missions. I went to her and told her that she was giving too much; that she could not afford so much. She replied something like this: 'You certainly would not take away from me the very greatest pleasure of my life. Why, very often,' she said to me, 'when I am at work over the washtub, and the sweat is falling down off my brow into the soapsuds before me, these sweat drops remind me of the jewels I am laying up in the presence of Jesus.' " That old black woman was carrying the gospel to about twenty-five of her sisters and brothers at the ends of the world every year by her humble sacrifice and love.

On the west coast of Africa a missionary station was established. Among the converts was a young girl about sixteen years old. The natives were taught to give their best gifts on Christmas to the Saviour, whose birthday was being celebrated. Their very poverty kept them from giving anything of great value; but if anybody could give a penny or two, that was counted a great gift. Most of them were not able to do that. They would bring a handful of vegetables from their gardens, or something of that kind. But on this occasion this girl in the procession, when she got in front of the preacher, took out a silver coin worth eighty-



five cents and handed that to the minister as her gift to Christ. It was so large an amount for a girl in her position to give that he felt some hesitation in taking it. He thought that she had probably stolen it; but, lest it might create confusion, he accepted it for the moment, and then called her aside at the close of the service to ask her where she got it. She explained to him in her simple way that, in her desire to give something to Christ in some way worthy of his love and sacrifice for her, she had gone to a neighboring planter and voluntarily bound herself out to him as a slave for the rest of her life for this eighty-five cents, and had brought the whole financial equivalent of her life of pledged service and laid it down in a single gift at the feet of her Lord!

I am glad to have a gospel to preach that is capable of doing that for a savage, and I feel like asking my own heart to-night whether there is anything so glorious, so divine that we can do with our lives as to bind them in voluntary, perpetual slavery to Jesus Christ for lost humanity's sake, and to say to him: "If God will show me anything that I can do for the redemption of the world that I have not yet undertaken, by his grace I will undertake it at once." For "I cannot, I dare not, go up to judgment till I have done the utmost God enables me to do to promote his glory throughout the whole, wide world."

My fellow-Christians, I believe all of us would be fully satisfied with that kind of a life purpose a thousand years from to-night. [Applause.]





1908

IX.

THE CHALLENGE OF THE CITY.

Not long before Mr. Bryce was sent to Washington a company of Americans called upon him as they were about to sail for their home. He said to them: "Go back to that splendid world across the sea, but don't you make a failure of it. You can't go on twenty-five years longer as you have been going on in your great cities without putting us liberals in Europe back for five hundred years." That means, my friends, that we cannot go on for twenty-five years more as we have been going on without putting civilization back for five hundred years. In recent times various States have not dared to intrust their larger cities with autonomy. Certain powers of self-government have been taken away from them and lodged in the Legislatures of the States, lest the rich be despoiled through the suffrage of the poor. But, my friends, the day is surely coming when the city will no longer go down on its knees before the State Legislature and beg permission to do this or that. The cities will take into their hands their own affairs; and not only so, but when they have come to full self-consciousness they will take into their hands the affairs of the State and of the nation also. Rare, indeed, is the great city which is not dominated by the saloon; and this is often true of small cities as well. Madison, Wis., is the seat of a great university, a small city characterized by exceptional intelligence, precisely where you would expect to find ideal citizenship, and yet I heard an ex-Mayor of that city say: "The city of Madison is governed by its one hundred saloon keepers. It is they who decide who shall be nominated and who shall be elected in both the Democratic and Republican parties."



## IX.

### THE CHALLENGE OF THE CITY.

DR. JOSIAH STRONG, NEW YORK CITY.



*Mr. Chairman, Ladies and Gentlemen:*  
A religious meeting was once opened with prayer by a colored brother. He prayed appropriately for the speaker, that he might have inspiration, liberty, power, and just as he was about bringing his petition to a close it occurred to him that there was to be a second speaker. So he proceeded to pray for the second speaker, and in so doing quite exhausted his vocabulary. Just as he was again bringing

his petition to a close it suddenly occurred to him that there was to be a third speaker. He hesitated a moment, then said: "O Lord, have mercy on the third speaker!"

I think, when it comes to the fourth speaker, Mr. Chairman, the petition ought to be: "O Lord, have mercy on the audience!" [Laughter.]

We are now to consider the problem of the city. I have an acquaintance who said he would rather be his own grandson than his own grandfather, which is a very concrete way of saying that the world's future is to be better than its past, and which I believe with all my heart. But I would rather be myself than my remotest descendant, because, my brethren, we are living in what I believe will prove to be the supreme transitional period of the ages; and the great transitional periods of the past have been the periods of supreme opportunity—the mighty hinges of history, on which have turned the destinies of States, of nations, of civilization. Broadly speaking, the civilizations of the past have been rural and agricultural; the civilizations of the future are to be urban and industrial.

There have been great cities in the past, and of course there are to be great agricultural interests in the future. But there is

taking place a shifting of influence and of power and of population, the consequence of which we have only begun to conceive. The problem of the city is the problem of civilization. The city paganized means civilization paganized. The city Christianized means the world Christianized.

We are loath to recognize the fact that the marvelous and disproportionate growth of the city during the past forty or fifty years is to continue. You are more or less familiar with the facts. At the beginning of the nineteenth century three per cent of our population lived in cities. At the beginning of the twentieth century thirty-three per cent; then one in thirty-three of our small population, now one in three of our large population. Then there were only six cities in the United States of 8,000 inhabitants or more. At the beginning of the twentieth century there were 517 such cities. Men who have not yet learned the causes of this disproportionate growth of the city have generally concluded that it was due to the peculiar conditions of our new civilization. But there has been a similar redistribution of population in Europe, and even in Africa and Asia. Wherever the new civilization has gone, there the city has sprung into marvelous life.

In order to appreciate the problem of the city we must recognize the fact that its disproportionate growth is not temporary. This redistribution of population, this flowing of a mighty tide from country to city, is to continue. It is due to several causes, which are permanent. One is the application of machinery to agriculture. A commission of the government, appointed some years ago to inquire into the effects of such application, reported that four men with machinery could then do the work formerly done by fourteen. What becomes of the other ten? They are forced out of agriculture. Another cause is the application of machinery to manufactures in the city, which attracts these men from the farms. A third cause is the building of the railway, which makes the transportation of population from country to city very easy; and furthermore, it makes possible the transportation of food so as to feed any number of men gathered at one point. There has been many a famine in the cities in the past when grain was rotting on the ground only a few leagues away.



Cities have always been as large as they could well be, for man is a gregarious animal. It has been difficult to provide water and food and fuel for dense populations. But these limitations are now removed, and it has become possible to feed 10,000,000, 20,000,000, or 30,000,000 people gathered at one point; hence this inherent tendency in human nature toward segregation is free to-day to assert itself. But, as I say, men are very loath to recognize this fact. They have discovered that this redistribution of population complicates both the problems of the country and of the city, and hence raise the cry: "Back to the soil! Back to the soil!"

Good friends, we might as well try to reverse the motion of the earth on its axis and turn it back into the age of homespun. We might as well try to hang up the Tennessee River on a clothesline to dry. We are fighting against the stars in their courses. No man who has any appreciation of economic laws doubts for a moment that this disproportionate growth of the city is destined to continue.

For the last sixty years and more—ever since the United States government took census reports on this particular point—the percentage of men engaged in agriculture has been decreasing, and the percentage of men engaged in the mechanical and fine arts has been increasing. These arts are pursued in the city; hence the disproportionate growth of the city.

There was a time when as many families could win a living from the soil as could find land, and each was practically independent of all the world. But that was in the age of homespun, when the farmer and his wife knew in a rough way ten or a dozen trades between them, so that they could produce the necessities of life for themselves. They had few, if any, luxuries. That day has forever passed in this country. The farmer of to-day can produce by hand, say, one-tenth as many things as his grandfather could, but he wants about ten times as many. He must, therefore, produce food for the market, that he may exchange his products, or the money received for them, for the products of our factories. That is to say, agriculture has become a part of organized industry, and is therefore as dependent on the market for its prosperity as is pig iron or any other product.

Who would attempt to provide for all the idle people in our cities by setting them to making pig iron? It would simply glut the market. And it is just as easy to glut the market with food products as with iron or cotton.

There is a well-known economic law called Engel's Law, according to which it has been absolutely demonstrated that, as civilization rises, as income increases, the proportion expended for food decreases. Here is a man who has an income of \$1,000. He presumably has all the food he needs. His income gradually rises, we will suppose, to \$100,000 a year. He doesn't eat one hundred times as much as he did before; he doesn't eat any more. He doesn't spend one hundred times as much on his table; he cannot. He may spend a little more, perhaps twice as much. But he can easily spend one hundred times as much on houses and grounds, on equipage and furniture, on art and books, on statuary and gems. His wife, if her bank account is good enough and her taste is bad enough, can wear \$1,000,000 worth of diamonds. [Applause.] There is no limit to expenditure in that direction except purse and taste, and these are not fixed limits. They are artificial limits, and they are rapidly changing. There is a natural limit to the amount of food a man can eat, and therefore a natural limit to the amount of food the world can consume. When the world has been adequately fed, the population which gains its livelihood by producing the world's food can increase only as the world's population increases.

On the other hand, the population which gains its livelihood by the mechanical and fine arts can increase as rapidly as the world's population increases, multiplied by the world's increase of wealth, which is increasing at an enormous rate. Evidently, therefore, those who gain a livelihood by the mechanical and fine arts will necessarily increase more rapidly than those who gain their livelihood by producing the world's food; and as such people live in the cities for the most part, the cities must necessarily continue their disproportionate growth.

The wealth of the city already dominates the land. In the middle of the last century more than one-half of the wealth of the United States was in the rural districts. Before the close of that century more than three-fourths of that wealth was in the cities. While the wealth of the rural districts increased fourfold,



that of the cities increased sixteenfold. And the influence of wealth is like the pressure of the atmosphere: it is felt in every direction.

Again, the press, generally speaking, gives direction to public opinion, and public opinion in the United States determines our national policies, home and foreign, and the press is to be found in the city.

Already the city dominates the land by the influence of its wealth and by the influence of the press, and in due time the city will have that power which in a democracy belongs to the majority. At the present rate of the city's growth, in one generation's time there will be 20,000,000 more people in the cities than there will be outside the cities in the United States. Do we apprehend what that signifies?

The distinguished guest of this Conference, an admirer of our institutions and our most friendly critic, the distinguished Ambassador from the Court of St. James to Washington, said, a few years ago: "The one conspicuous failure of American institutions is the government of her great cities." And we know it is true.

It is a comparatively easy matter to govern a small city. It is increasingly difficult to govern that city as it grows larger. And our larger cities, like New York, Philadelphia, Chicago, have become a stench in the nostrils of the civilized world.

Not long before Mr. Bryce was sent to Washington a company of Americans called upon him as they were about to sail for their home. He said to them: "Go back to that splendid world across the sea, but don't you make a failure of it. You can't go on twenty-five years longer as you have been going on in your great cities without putting us liberals in Europe back for five hundred years." That means, my friends, that we cannot go on for twenty-five years more as we have been going on without putting civilization back for five hundred years.

In recent times various States have not dared to intrust their larger cities with autonomy. Certain powers of self-government have been taken away from them and lodged in the Legislatures of the States, lest the rich be despoiled through the suffrage of the poor. But, my friends, the day is surely coming when the city will no longer go down on its knees before the State Legis-

lature and beg permission to do this or that. The cities will take into their hands their own affairs; and not only so, but when they have come to full self-consciousness they will take into their hands the affairs of the State and of the nation also.

Rare, indeed, is the great city which is not dominated by the saloon; and this is often true of small cities as well. Madison, Wis., is the seat of a great university, a small city characterized by exceptional intelligence, precisely where you would expect to find ideal citizenship, and yet I heard an ex-Mayor of that city say: "The city of Madison is governed by its one hundred saloon keepers. It is they who decide who shall be nominated and who shall be elected in both the Democratic and Republican parties."

My friends, our great cities are, for the most part, dominated by the saloon and the gambling hell. What if the city is controlled by its worst elements when the city dominates the nation? We are on probation; we have about one generation in which to make the city capable of self-government; and I know of no way to make the city self-governing except to make the citizen self-governing. I thank God we can begin with the child to-day. Our day of grace has not yet passed; but, my fellow-citizens, we have not one day to lose.

That we may better appreciate the problem, let us dwell for a moment on its complexity. The population of the typical city is thoroughly heterogeneous. A czar may rule successfully over one hundred races, perhaps; but a democracy must be more or less homogeneous in order to be successful. There is no great city in the United States that has not fifty or more nationalities living in it. There are sixty-six different languages spoken in New York to-day—if the number hasn't increased since we investigated the matter, which is likely. I must not be understood to cast reflections on our foreign population. As our Irish friends might say: "Many of our best American citizens were not born in their native land." [Laughter.] Most of us were Americans by accident; they are Americans by choice. And when they become educated in American institutions, their patriotism puts ours to shame.

I remember reading a letter of a young man who came to this country young enough to get the advantage of our public school



system. He then took a course in Columbia University, where he graduated. After graduation, he wrote: "Now, at the age of twenty-one, I am a free American citizen, with only one great desire in life, and that is to do something for my fellow-men, so that when I die I may leave the world a bit the better." Now that young man was a Russian Jew. [Applause.] And I want to say to you that that Russian is a better American, and that Jew a better Christian, than many a descendant of the Pilgrim fathers who is to-day living a selfish life.

Foreign immigration furnishes magnificent raw material out of which to create American citizens; and if the immigrants do not become such, it will be our fault rather than theirs. That is part of our problem and part of our responsibility; but we must recognize that this vast body of foreigners coming to us greatly complicates the problem of the city. The proportion of illiterates among these foreigners is nearly three times as large as among the native whites. The proportion of paupers among them is very much larger. The foreign by birth or parentage in the United States constitute about one-third of the whole population, but furnish nearly as many paupers as the native whites and blacks put together.

Crime is greatly increased by immigration. In a given population there are two and one-half times as many criminals among those who are foreign by birth or parentage as among the native American stock. And I want to say to you, my friends, that in eighteen of our largest cities the population which is foreign, by birth or parentage, is two and one-half times as large as the native white population, which means that if we do not Americanize this foreign population it will inevitably foreignize us, and in so doing foreignize our civilization.

Not only is the population of our great cities heterogeneous, but the great problems of the new civilization huddle together in the city; there is the supreme problem of wealth in its relation to poverty; there Dives and Lazarus face each other; there wealth is piled many stories high, and there is the wretchedness of the slum.

The problems of vice and crime are aggravated in the city. Philadelphia and Pittsburg are not exceptionally bad cities, and

yet to a given population in the State of Pennsylvania there are seven and one-half times as much crime in Philadelphia and nearly nine times as much crime in Pittsburg as in the same population in the rural districts.

We, then, establish certain tendencies. One is the tendency of the city to grow more rapidly than the whole population. Another is the tendency of the city to come more and more under the control of the worst elements of its population as it grows larger. Another is the tendency of pauperism and vice and crime to increase in the city, and this is more especially true of the slum.

Perhaps you will remember that a few months ago there was a town blown up by the explosion of a powder factory. Neither saltpeter nor sulphur nor charcoal, taken separately, is explosive, but united they make gunpowder. Neither ignorance nor crime is revolutionary so long as they are entirely comfortable; nor is poverty revolutionary so long as it is controlled by intelligence and conscience. *But poverty, ignorance, and crime combined make social dynamite*, of which the city slum is the magazine, awaiting only a casual spark to burst into terrific destruction.

We have seen what are the principal tendencies in the city which cause alarm. I need not argue to this audience that the great conservative institutions of society on which we must rely to meet these dangerous tendencies are the Church and the home. Are they growing proportionately fast in the city? Are they increasing as the population of the city is increasing?

As to Churches, we find from one-fourth to one-tenth as many Protestant Churches in our cities to a given population as in the whole country. And the proportion is decreasing. There are only about half as many Churches to the population now as there were fifty years ago in the cities. In other words, here is a tendency on the part of the Church to grow weaker as the city and its dangerous elements grow stronger.

How is it with the home? The census shows that on the farms, out in the country, about two-thirds of all the farmers own their homes. As we come to the cities of 100,000 inhabitants, that proportion rapidly decreases. When you reach cities the size of Boston, 18 per cent own their homes. As the cities



become larger, real estate becomes more valuable and fewer men can own homes. When you come to Manhattan, less than 6 per cent own their own homes.

Property makes a man conservative; but if a man has nothing to lose by an uprising or revolution, he is much more apt to be revolutionary. The larger the city, the more likely it is to be dominated by the worst elements of society, the smaller is the strength of the Church and the proportion of homes, and hence the city becomes the hotbed of anarchism and of socialism.

My friends, the supreme problems of civilization are in the city; and it is in the city that they must be solved. I have not time to take up to-day what I believe to be the method of solution. I believe that problem has been solved; I believe that nothing remains to-day but to convince Christian men and women of the effectiveness of the methods which have been tested now for twenty years and to induce them to apply this solution to the problem of the city.

I desire to use the remainder of my time to show you that the problem of the city is not simply a profound national problem, but is the supreme world problem.

We have heard much, but not too much, of the awakening of China. Hundreds of miles of railway have been built, and thousands of miles are projected; steamboats ply on the rivers; thousands of miles of telegraph wires have been strung; factories have gone up, which are being kept busy day and night. The industrial revolution is well under way in China.

The new civilization of the Western world was created by the industrial revolution; and wherever human muscles toil, there the industrial revolution is bound to go, because machinery is bound to go. It is destined to invade every country in the world. And we can anticipate what the effects of that revolution will be in Japan and China and India, because we know what its effects have been in every country in Europe and in every State in the Union.

Let us glance briefly at a few of the results of the industrial revolution. One is this disproportionate growth of the city, which is caused by the redistribution of population, the emptying of villages into cities. That movement was most marked in this country from 1880 to 1890, and during that period more than

10,000 townships in the United States lost population, notwithstanding the general growth. In the State of Illinois 792 townships lost population, while Chicago sprang from 500,000 to more than 1,000,000. That was not exceptional. In every State of the Union and in every Territory of the United States that same movement from country to city took place. In every State and Territory there was an increase of population, save only Nevada; but, notwithstanding that increase of population, there were more than 10,000 villages that lost population—villages being emptied into the cities. Six hundred and forty-one townships in New York lost population, and nearly a thousand in Pennsylvania. The same process is going on here in the South. You will find, if you will look up the facts, that hundreds of townships have lost population, while the cities have grown 40, 50, 80, 500, or 1,000 per cent in ten or twenty years.

There is one other result of the industrial revolution to which I wish to call your attention, and that is the geographical scattering of the family. Boys and girls in the agricultural age, the age of homespun, stayed at home; the home was the factory. The industries have now been carried from the home to the city, and the boys and girls have followed. When farmers' sons are agriculturists, they are anchored to the soil; when they become mechanics, they are scattered over all the land by the vicissitudes of the labor market.

Now, mark you, my friends, in Asia there live one-half of the human family, and in China and India alone 700,000,000. It is significant that most of these millions live in villages. The Blue Book of India tells us that there are upward of 500,000 villages in India. And Arthur Smith, one of the best authorities on China, tells us that there are not less than 500,000 villages in China.

Every civilization has passed through the village stage. Asiatic civilization was arrested at that stage. There are very few great cities in China, notwithstanding the great population—not so many millionaire cities as there are here in the United States. Another characteristic of Asiatic peoples is the patriarchal family, on which are based the religions of Japan, China, and India.

The industrial revolution has been in progress for some years



in Japan, and the results which have attended it in Europe and America have already appeared there, and precisely the same results are beginning to appear in China. What does this mean? It means that many thousands of villages in Asia are to be emptied into the cities yet to be built in China and India; and it means the geographical scattering, and therefore the destruction, of the patriarchal family.

The social systems of Asia are based on the village as the religious systems of Asia are based on the patriarchal family. The industrial revolution is destined to turn and overturn and overturn until these foundations of Asiatic institutions are ground to powder. That is the meaning of the industrial revolution; that is the meaning of "something doing" throughout Asia and throughout the world, of which we heard last evening.

The supreme marvel of the nineteenth century was the awakening of Japan. The supreme wonder of the twentieth century, I believe, will be the awakening of China and India.

Think of China—gray with years when Rome was founded, more ancient than ancient Abraham—traveling by the lightning express, riding on electric cars, sending telegrams, talking over the telephone, reading Confucius by the incandescent electric lamp! What incongruities! What juxtaposition of East and West! What confusion of the centuries! Can we ever again be surprised? Yes, there is one more wonder. That remarkable woman, the Dowager Empress, was the representative of conservative China, and, as such, imprisoned the young emperor, who is the representative of young and progressive China; and let me say that in so doing she illustrated David Harum's interpretation of the golden rule: she did what the young emperor was intending to do to her, and she did it "fust." This same representative of conservatism hitherto sent a commission to our country and to Europe to study constitutional government, with the promise that she would give constitutional government to the 400,000,000 of China.

Good friends, China is already awake! Japan is already awake! India, with her 300,000,000, is already awake! In God's name, isn't it time for America to be awake? [Applause.]

There are to be thousands of cities built in Asia during the

twentieth century; and it is the first time in the history of the world that it has been possible to develop a new civilization in the light of science. The city is to dominate not only this nation, but China, India, all Asia, and all the world.

The government of the city is to be the political problem of all lands; the evangelization of the city is to be the religious problem of all lands; so that the city is the problem of home missions and foreign missions alike. The tremendous social problems of the city are attracting the attention of the wisest in America and Europe; and Asia is soon coming face to face with them.

As the result of twenty years' study, I wish to say that I believe, to the very center of my being, that these problems can be solved, and solved only by the application of the principles of Christ's teaching. [Applause.]

Look ye, then, ye men of this Missionary Movement, see what the Missionary Movement means! It has not only its spiritual aspects, but also its social aspects, its industrial aspects, its physical aspects of every sort; and let us remember that moral and spiritual progress depend not only on spiritual causes, but also on physical conditions.

The problem of missions is as broad as the problem of civilization; the problem of missions is as broad as the world; and its very essence is the problem of the city.

I can take only a very few minutes more, and let me devote that time to this point: God has laid a responsibility upon this generation such as he never laid upon any other, because he has given to us such an opportunity as he never gave to any other. He has placed in the hands of this generation such resources to meet that problem as were never placed in the hands of any other, for our God is a reasonable God.

One of the most striking characteristics of this new civilization is the enormous increase of wealth. One speaker last evening referred to the fact that our wealth is more than \$100,000,000,000. In 1850 the wealth of the United States was \$7,000,000,000; in 1904 the wealth of the United States was \$107,000,000,000. That has been the increase within the memory, within the business career, of some of you men. It is as if the people of the United States had been given the touch of Midas, which



transmutes everything into gold. There is nothing like it in the history of other nations, because other nations are not using machinery as we are, and no other nation has carried the division of labor as far as we.

Not only is wealth increasing at an enormous rate, but the rate of increase is increasing. The average increase of our savings over and above all expenditure and all waste during the ten years from 1890 to 1900 was \$6,400,000 for every day in the year. The average increase of wealth over and above all expenditure during the first four years of this century, the latest for which the treasury has issued any statistics, was \$13,000,000 a day—more than twice as great as it was during the last decade of the last century.

Let us suppose that the rate of increase from 1900 to 1904 does not continue, but that it falls back one-half, as a result of the existing conditions. What will the wealth of the United States be in that fateful year of 1940, when the city will dominate the nation? According to the supposition, our wealth in 1940 will be equal to all the wealth of the United States in 1900, plus all the wealth of France in 1900, plus all the wealth of the empire of Germany, plus all the wealth of Russia, plus all the wealth of Great Britain, plus all the wealth of New Zealand, plus all the wealth of Australia, plus all the wealth of India, plus all the wealth of all the colonies of Great Britain throughout the world. My friends, such wealth is not only stupendous, it is absolutely appalling! Such wealth will put a strain on the moral character of this nation such as no nation on earth has ever endured. Spain was at the acme of her power when the gold and silver of the New World were poured into her lap. She could not endure the strain, and she fell to the lowest place among the nations. Brother men, nothing will save this nation from the curse of wealth but the consecration of wealth. [Applause.]

Luxury has always been degrading, and wealth has always been dangerous. Every nation, every age has needed the stimulus of poverty to develop its resources. We must struggle if we would be strong. What are our young men to do without this stimulus, unless indeed they learn to consecrate their wealth and, practicing daily self-denial, regard themselves be-

fore God as his stewards? We need for Asia's sake to consecrate our wealth; we need for our own sake to consecrate our wealth.

Years ago our fathers looked out on this broad continent and gained inspiration for consecration from the fact that they were engaged in the statesmanlike work of creating a nation. Men of to-day, we gain inspiration for this needed consecration from the fact that we are engaged in the Godlike work of shaping a world! [Applause.] No such opportunity ever came to any other generation, and therefore no such responsibility was ever laid upon any other generation.

And, let me say, my friends, the supreme opportunity—and therefore the supreme responsibility—is laid upon America. I haven't time to show you—but I could show you—that, in God's providence, America is a great political, social, religious, and economic laboratory, where are being worked out the supreme problems of the new civilization for all the world.

It is true the industrial revolution is older in England than in the United States; but we have carried the division of labor farther than England, and therefore we have gained more experience. And England, France, and Germany are sending their commissions to the United States to learn from us.

We call this continent the "New World;" we call Asia the "Old World." But, good friends, America has become the old world in experience with these new problems; and Asia is to-day the new world, just entering upon this new era. And it is for us, as for no other nation, to give her the illumination of the gospel applied to the solution of these problems in our own national life. How can our citizens go to China and tell them that Christianity will solve their problems, unless we apply those principles to our own problems? [Applause.]

There can be no national secrets to-day. Japan and China know of the degradation of our cities; they know of our commercialism; they know of our greed and graft. If we do not conquer ourselves with the gospel, we can never carry a conquering gospel into all the world.

Brethren, if I have given to you the impression that there is any occasion for panic or discouragement, I have belied myself. I believe the world is growing better every day. [Applause.]

I do not believe that the Creator of this world will ever cease



to be its Governor. I do not believe that He who gave his Son for the redemption of the world will ever forget to love it. [Applause.] I have confidence in God. I have confidence in God's word; and it seems to me that we have an expressed promise in this Word touching the redemption of the city. [Applause.] At the beginning of this divine-human Book our first glimpse of man is in a garden; it is a paradise of perfect beauty, of perfect simplicity, of perfect innocence. It is a paradise of virtue unfallen, because of virtue untried. We turn to the close of this Book and we catch another glimpse of man in a perfected estate. We see in that vision not the beauty of innocence, but the beauty of holiness. We see not the uncertain, the unstable peace of virtue untried, but the established peace of virtue victorious.

In that first picture we see individualistic man; in that second picture we see social man. In the first we see unfallen man, sustaining right relations to his Creator; in the second we see redeemed man sustaining right relations to his God *and* to his fellows. [Applause.]

The story of this marvelous human drama begins in the country; it is consummated in the city. The crown and consummation of our civilization, the full coming of the kingdom of God on earth, is typified not by a garden but by a city—a Holy City, into which shall enter nothing unclean, nothing that maketh a lie.

Paradise lost was a garden; Paradise regained, my brethren, will be a city. And it is your privilege and mine to be co-laborers with God unto the coming of his kingdom in the city and in the whole earth. [Great applause.]





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X.

THE CALL TO GO FORWARD.

Your civilization is stagnating and putrefying with material prosperity. The moral miasmas which arise from your accumulated and unused wealth threaten the well-being of all classes. The pestilence of greed pervades all places, sometimes penetrating to the pulpit even. It corrupts your politics and defiles your social life; it divides families with feuds and sets communities at variance with each other; it moves capital to oppress labor and labor to defraud capital. What at last is your question of capital and labor but a contest of greed? Were the wages of labor or the returns of capital ever so great among any people? What then are they quarreling about? What is the meaning of their strife over money except it be that each is mad because both cannot get all of it? I confess that I cannot get interested on behalf of either contestant. It is a quarrelsome greed that animates both parties. If it were a contest of eagles, vying with each other as to which could fly nearest the sun and hide himself deepest in the rays of that radiant orb, I could watch the contest with eager interest. But over a contest of vultures, as to which shall get the largest share of the carrion which they have jointly discovered, my enthusiasm refuses to rise. We have struggled for wealth, and when we have won it, we have held on to it with such adoring tenacity that covetousness has tainted all our ideals. We make money not only the measure of material values, but the standard of human life itself. We are beginning to feel that to be without money is to be without character, and that we can do without character if we can only have money. Our competitions are ignoble rivalries, and our social system is rapidly becoming a race course for the display of vulgarities. We are the bondslaves of the bond market and most truly the "serfs of the soil."



## X.

### THE CALL TO GO FORWARD.

BISHOP W. A. CANDLER, ATLANTA, GA.



You may conceive of three things we could do with reference to this matter of foreign mission work: We could go backward, we could stand still, or we could advance. Practically, however, there are but two, for standing still and going backward are about the same thing.

We must advance, and for reasons that will occur to you without much suggestion from me. Consider what would be the effect upon ourselves at this period of the world's history, confronted by all the spir-

itual wants and national needs that have been set before us this evening, if we either stood still or went backward.

What would be the effect upon ourselves? We will begin with the very least effect: It would not be good even for our earthly interests, not to speak of our higher concerns; it would not profit us financially; for as the nations are Christianized and begin dealing with the other nations in the earth they become more and more prosperous themselves, and therefore more and more profitable to their associate nations. We might say of them to-day that as long as they are unchristianized they are unprofitable members of the family of nations. It may interest certain members of this convention to be informed that if by education, evangelization, civilization, or what not you could get all the Chinese gentlemen ✓ to put on one more shirt a year it would raise the price of cotton not less than a cent a pound. [Laughter.] But that is a very low consideration. Missions pay, but they cannot be sustained by mercenary motives.

A higher consideration is what effect the abandonment of the work of foreign missions or retrogression in the work would have upon our own confidence in our own Christianity. Any religion

that is willing to divide the world with any other faith is, by the very fact of its willingness to make such a division of the earth, proved to be insincere as to its own conviction of its truthfulness.

When the king of Israel had brought before him two women contending for the same child, each pretending to be its mother, he settled the issue shrewdly when he proposed to divide the child between them—to cut it in two. The spurious mother agreed, being willing to destroy the child in order to win a point; but the genuine mother resisted the proposition most strenuously, for the child was more to her than victory over an opponent. In like manner, if the Christians of the world are willing to divide the race, giving some nations to paganism and some to Christianity, they thereby proclaim both the spuriousness of their faith and their lack of love for men. But Christ will have no partition of the planet. He claims all souls. Wherefore our religion is necessarily, in a sense, nobly intolerant. It is intolerant of all pagan faiths as truth is intolerant of falsehood or as love is intolerant of lust. Knowing that it has come from God, it refuses all compromise, and insists that there is not room enough in the world for both it and any other competing faith. [Applause.] There is not standing room on the planet for the religion of Jesus Christ and any opposing force whatsoever. [Applause.]

There are some in our day who affect great generosity toward pagan religions. They call their flabby folly “mental hospitality,” I believe, and talk of God’s having come to certain nations through Buddhism, to others through Mohammedanism, and to others through Brahmanism. This is the veriest nonsense. God has not left himself without witness in any nation; by the voice of both Providence and the Spirit he has called all men everywhere to repentance. But all these pagan faiths and idolatrous superstitions have made men deaf to the voice of God and heedless to the divine commands. God has no more approached men through them than the broken-hearted, grief-stricken father of the parable approached his prodigal son through the hardened citizen of the far country to whom his wayward child had joined himself. These enslaving superstitions send God’s children to the hardships of the most degrading courses of life, and neither God nor any good man can look upon them with any degree of toleration. It is not possible to arrange between them and Christianity any sort of *modus vivendi*. It is war to the death between Christianity and



every high thing that exalteth itself against God and his Christ.

I remember that about the years 1886-1888 this sort of pseudo-liberality was quite prevalent in some quarters of our country. Certain missionaries of the American Board were giving that Board considerable trouble by sundry speculations through which they assumed to be the special champions of God's love toward heathen men and his liberality toward heathen faiths. Some of those men were in Japan, where they were a specially noisy nuisance to all sincere servants of Christ. But where are they now? What has become of them? They are no longer in Japan. They have failed as missionaries and returned home or gone to ruin. When I was in Japan, two years ago, I heard nothing of them. But I found a venerable man still there with whom those vanished apostles of liberalism were not very sympathetic in their day; Dr. Davis was there, and he is there to-night. I saw him when I was in Japan. He was worn with years and wasted with toil, but full of hope and zeal, as loving to the Japanese as he is loyal to Christ. I can never forget his great sermon to a large congregation composed of missionaries of all the evangelical Churches, in the course of which he cried out with thrilling eloquence: "Doubt your doubts and believe your beliefs, and give Christ to Japan." Dear, brave, orthodox Dr. Davis is there yet; but the apostles of compromise have left the field. Perhaps they are still philosophizing in and around Boston.

Men who run after sterile speculations, men who make fine-spun and foolish distinctions between the divinity and the deity of our Lord Jesus Christ, who appear anxious to show themselves more broad-minded than divine wisdom and more tender than God's love, and who think that Christ may be useful, although not indispensable, to the heathen world, will not remain on the foreign field even if they go there. They may go out impelled by curiosity to see strange things or by a spirit of youthful adventure; but they will never endure for long the hardships of missionary life. They hurry home whenever the pinch of battle comes on. [Laughter.] For one, I do not blame them. He is a foolish man indeed who will separate himself from kindred and friends and native land to carry a colorless, bleached gospel to a pagan people. Since such a man believes that the heathen world can get along without Christ, he demonstrates that it can get on very

well without himself. In fact, the liberalist is not needed in any land. He is not needed at home or abroad, on either side of the world, in the Far East or in the Near West.

Suppose we desired to redeem a dark and degraded ward of one of our great cities and engaged one of these apostles of liberalism, with his hair-splitting speculations, for what we call slum work. Imagine him mounting a "goods-box platform," surrounded by a company of forlorn and forsaken men, adjusting his eyeglasses, and, beginning in the lisping accents of a dainty and artificial elocution, to say: "Gentlemen, you know the most learned men of our remarkable age have discovered there were at least two Isaiahs. And you know the book of Job is only an ancient Oriental drama, and Ruth is a Hebrew idyl." What would his audience do? Well, some one of the crowd would probably say: "O, come along, boys, there is no use listening to that stuff. Let's go and get a drink." [Laughter.] Preachers and performances of that type are worse than useless in the slums of the home field, as they are purposeless and paralytic in the presence of the heathen.

Now, I have a practical proposition to submit. In the heathen world we find the greatest moral destitution, and the type of Christianity which I have been describing is absolutely palsied and ineffective there. The slums of our great cities are the points of direct need and most dangerous strain in the home field, and this emasculated gospel is worthless for redeeming the slums. It can do nothing, therefore, on either side of the world at the points where men most need help. Can that be a gospel at all which fails where a gospel is most sorely needed? Now, here is a scientific test for the gospel of liberalism. [Laughter.] That test is what you might call the "inductive process;" and when tried by induction, liberalism is found wanting. [Applause.]

But if you do not speedily carry the true gospel of Christ to all the world, you will inevitably persuade yourselves to accept the lazy liberalism which is content to believe that any religion is a message to men from God. You cannot long hold with strength the truth of Christianity unless you hold it as the one faith which all the nations must have, and undertake to do all that in you lies to give it to them. [From the audience, "Amen! Amen!"]

The fact is, it is inhuman for a man to have any truth which others need and selfishly withhold it from them. For instance, a few years ago a man discovered the anti-toxin which overcomes



diphtheria; but he reserved to himself a royalty on its use, and he has been censured by all good men everywhere. His selfishness has killed the glory of his discovery. The world uses his remedy, but despises his spirit. His remedy has gone round the world without a missionary society to send it. Men of nobler mind than the discoverer have given it to mankind. True men will not hold any truth in selfishness.

If I knew all the arithmetic that is known—but I do not [Laughter]—if I were the only man in the world who knew arithmetic, I would be bound to give the knowledge of it to all the rest as far as my ability would go. If I were the only man in the earth who was acquainted with the theory and application of electricity, I would be bound to impart the secret to all others. How much more are we bound to give to all men the knowledge of Him who is the "Light of the World," the "Sun of Righteousness, with healing in His wings!"

But having considered somewhat the effect upon ourselves of going backward or standing still in the work, let us now consider what would be the effect of such retrogression or stationariness on the unchristianized nations. Even if their faiths could be justly regarded as comrades of Christianity and partial revelations from God, they cannot maintain their old systems much longer. Pagan faiths are doomed; and if Christianity fails to occupy pagan lands, the nations who dwell in them must soon become faithless people, "without hope and without God in the world." You have heard what our friend, Mr. Ellis, has told us of the perishing cults of the Orient. Mohammedanism is also paralyzed and prostrated; it is strong to persecute, but feeble to redeem. Pull away its political supports, and it will fall prostrate upon its face, never to rise again. Its chief supporter is aptly called the "Sick Man of the East."

And all forms of religion, except evangelical Christianity, are "sicklied over," not with the "pale cast of thought," but with the palor of perishing superstitions. Stricken with blindness in the blazing light of modern times, they walk like blind men are led, held up by the hands of political guardians and conducted by the manipulations of priestly guides.

Take Romanism, for example. It is a degenerate form of Christianity, although in many respects more pagan than Christian. It is doomed, although its final judgment may be postponed

for a season and its fall may be delayed. A few days ago one of its archbishops in our own country was reported in the press dispatches as predicting and lamenting the early disestablishment of the Roman Church in Italy. In Austria there is a great movement away from Romanism. In old Spain, the most loyal of the papal nations, a religious reformation is setting up. In Portugal, belated and benighted though it be, the light of a new religious era is appearing like the dawn. All the world knows of the revolution going on in France. Latin America, from Mexico to Terra del Fuego, is penetrated through and through with evangelical influences; while Romanism is semi-moribund, its most marked evidences of vitality being mostly such as come from the stimulation applied by a progressive Protestantism. In Cuba, for example, our missionaries have driven the Romish priests to preaching as they had never done before Protestantism entered the island. When I first visited Cuba, in the winter of 1898-99, I found few seats in the churches. There was provision made for kneeling before images and prostrating the body before high altars, but little or no provision for sitting down and hearing a sermon. It is not so now. In all the churches there are seats—somewhat variegated, like Jacob's cattle, but seats nevertheless. In one cathedral I counted, when attending services, twelve different kinds of chairs and benches. The Catholic fathers had evidently gathered sitting devices in a hurry; and in that place before a small congregation, sitting on the assorted seats, a priest was doing his best to preach a sermon. He was evidently not used to such work, and most of his talk was an incoherent rant against "los Protestantes;" but he was doing, I doubt not, the best he could. At any rate, I was willing to find him guilty of an assault with intent to preach. [Laughter.] Henceforth Romanism must preach in Cuba or go out of business; and it may be that it will have to go out of business by trying to preach.

The Protestantized Romanism you see in our country is bad enough, but it is infinitely better than that which one meets in what are called "Roman Catholic countries." The case of Romanism here is a good deal like that of Cleopatra's Needle. As long as it stood in Egypt it remained almost unchanged for centuries; but when it was brought into the atmosphere of England and set up on the banks of the Thames, it began to crumble. If it had not been treated speedily with a coating of paraffin, it would



have disintegrated utterly. So Romanism in the United States has had laid on its outer surface a paste of Protestantism to keep it from going to pieces. In the lands where it has had its own way, and stood up in its character, naked and undisguised, the people are turning away from it.

So also the superstitions of Asia are discredited and doomed. They continue to exist, and millions of people still adhere to them formally. Social usages, domestic customs, political forms, and commercial interests combine to give them a semblance of strength; but they are decayed at the center, and their fall at last is as inevitable as the operation of the law of gravitation. Buddhism in Japan, for instance, is doomed. It is said that under its shelter are housed eight million gods in Japan, and I suppose the figure is not too large. But there are more gods in Japan than there are Japanese men and women who sincerely worship them. Perhaps some of you have seen what a Georgia farmer calls a "new ground." It is a tract of ground only partially cleared of the trees. Perhaps half of the larger trees are "cut around" in order to kill them, although they are left standing. Those trees do not fall down the first year after they are girdled with the gashes of the death-dealing ax; some of them may put forth for one season a few leaves. But it is not safe to walk under them when the March winds of the second year are blowing over the "new ground." Dead limbs and decaying trunks are then falling all about. In a few years they are all gone, and in a decade even the stumps have disappeared and the old roots in the ground have rotted. Well, that is the condition of Buddhism in Japan to-day. It is "cut around" and its leaves are withering. When I was in the old capital of Japan, Kioto, the property of the greatest Buddhist temple there, perhaps the greatest in the world, had been levied on for debt, and the official corresponding to the sheriff of our country had advertised it for sale. The sale began on the day we left the city. The authorities of the temple had borrowed money to keep it up, and they had pledged city property for the payment of the debt. Their revenues had so fallen off in the meantime that the bankers to whom they were indebted had obtained judgment against them in the courts, and were proceeding to collect the debt by sheriff's sale. Yet that is one of the newest and richest temples of Buddhism in the world. When it was erected, not so very long ago, its huge columns were lifted

into their positions by cables made from the hair of the women of Japan. I saw the cables in the temple. When a woman will part with her hair, native or artificial, to build a temple, she is certainly devoted to the religion for which it stands. [Laughter.] A temple to which the women of Japan, a generation ago, gave the hair off their heads cannot now command money enough to keep it out of the hands of the sheriff. Buddhism and Shintoism both are losing their grip on the Japanese people. It is hard for them to retain the respect of people whose increasing enlightenment daily discredits all superstition. The Japanese people are learning on all lines of knowledge. Just think of their progress in medical science alone! When the armies of Japan went into Manchuria to meet the forces of Russia, scientists were sent before them who analyzed all the water on the way, and placarded every pool and well and stream, warning the troops against all the water which was not fit to drink. By consequence, sickness in their camps was marvelously diminished. The superstitions of Buddhism cannot long survive alongside scientific methods of that sort. Whether Japan becomes Christian or not, it cannot remain Buddhist. It may become atheistic and agnostic; that is a real peril. Indeed, such has come to pass in a measure already. Western learning has been acquired by the Japanese faster than Christianity has been given to them, and by consequence many of them are to-day faithless and despairing. When I was there, in 1906, there was prevalent in the land, especially among the student class, an epidemic of suicide. Science had quenched the light of their old faiths without giving them the light of Christianity, and they had come to feel in such a faithless condition that life was not worth living. As my Brother Ellis has told you, sending your Western learning to Japan will not meet the needs of that brilliant but restless nation. The source of Japan's distress and danger to-day is the possession of learning without the knowledge of God.

And what shall we say of the situation in China? All over that awakening land there is a universal hunger for the "Western learning." Many things have conspired to bring on this yearning for the "new learning." China's war with Japan contributed to this result, as did also the Russo-Japanese war. Movements of international commerce and communication have had much to do with it. Christian missionaries have done most of all to create



this condition. By all these influences the Chinese have been awakened to the fact that Confucianism and the system of learning arising from it cannot meet China's wants any longer. Hence the old system of education has been discarded. The examinations of the civil service now include the subjects of the "new learning," and thousands of students who have been studying for years the old Confucian classics with a view to promotion have been called upon to throw all their work away and start over again. And they have done so without the slightest protest or disturbance. No fact could be more convincing that China is awakening and has determined to acquire the arts and sciences of the Western nations. Hence the Chinese are calling for Christianity, not directly, to be sure, but indirectly by their demand for the "new learning;" for, as Dr. Anderson told you this morning, their thoughtful men know full well that they cannot acquire the learning of Christendom without absorbing the religion of Christendom. Herein is a constraining call to go forward. Can we stand still or go backward with such an immeasurable opportunity before us? Can we with bread enough in our Father's house to spare refuse to feed this hungry nation, the most populous in the world, but starving for want of spiritual food?

What of Korea? There is the most pathetic case of all. The Koreans are very poor, and they are industrially hopeless. Some centuries back their industries were prostrated and their artisans were carried into captivity by Hideyoshi, who is called the "Napoleon of Japan," and who was as cruel a monster as the Napoleon of France. In fact, Napoleons anywhere are horrible creatures. Well, this "Napoleon of Japan" carried away Korea's industrial arts by taking captive their artists and artisans, and he thus prostrated their industrial system. Since his day corruption among Korean officials has made the prostration still more profound. Korea is, therefore, inexpressibly poor and industrially hopeless. The very motives for industries have been taken away by oppression and corruption.

The Korean nation is also religionless. Centuries ago Buddhism was the religion of Korea; but the Buddhist priests, who are the Romanists of the Orient, intermeddled so mischievously with politics that their religion was outlawed. The old dynasty with which they had been in league was dethroned, the capital was moved from Songdo to Seoul, and it was decreed that no Buddhist priest

should put foot in Seoul forever. No priest has been there in all these later centuries until since the Japanese occupation. Buddhism, being thus discredited at court, fell into decay everywhere else in the land, and so Korea was left without any religion. But renouncing all religion cannot destroy the religious principle in the human breast, and so the religionless Koreans turned to a grotesque spiritism and devil worship. The spirit world broods over them, and drops fear upon all their lives and pours grief into all their souls. I think the most bitter cry my ears ever heard was one which broke upon the night air near our mission compound one night in 1906 when I was there. I did not, of course, know the meaning of the words, but the cry was burdened with grief. I asked the missionary what it meant, and he replied: "Some one is dying down there." I then learned that when one is dying among the Koreans a member of the family will get upon the roof of the little mud house and cry after the spirit: "O, dear one, do not depart. Come back! Come back!" Here, then, was a sorrow-stricken man, calling in vain after the loved but departing spirit, and knowing nothing of Him who has brought life and immortality to light in the gospel.

Korea is politically hopeless also. The Koreans desire political independence first of all. If they cannot have that, they would prefer next the suzerainty of China because it is nominal and light. If that is denied them, they would like to have a protectorate by some Western power, Russia or the United States, because they fancy such a protectorate would be too far off to oppress them, and would bring them material gains. The last thing in the world they want is subjection to Japan, and that is what they have. They know what "benevolent assimilation" by the Japanese means; and they may well abhor it, however it may be disguised by fair words.

What does this poor, oppressed, and religionless people need? What do they ask at your hands? They do not need your philosophy; they have had the Chinese classics for centuries, and they have had thinkers among themselves since the days of King David's reign over United Israel. If that is all you have to give them, you need not go forward to help them.

The supreme, imperative need of Japan, China, and Korea—the crying want of all the nations of the Far East—is Christianity. These nations are not savages; they are heathen, but



they are no more barbarians than were the men of ancient Greece and Rome. Cicero, the orator, was a heathen, but he was not a savage; he was a thinker and a man of letters. Herodotus, the historian, was a pagan, but not a barbarian. He was a cultivated man, who recorded for history nearly as many untrue things as Lord Macaulay. [Laughter.] Virgil was a heathen, as also was Homer before him; but even the sublime Milton did not disdain to make their epics the models of his own heroic verse.

So also these Orientals of whom I have been speaking are not savage, although they are pagans. And they are not bad warriors. Even the Chinese, who have been accounted a nation of cowards, can fight. They are not afraid to die. I must dissent with deference and hesitation from one thing said by Dr. Anderson this morning. He said the Chinese were not a warlike people. My reading has given me the impression that before the setting up of the Tartar dynasty they were very warlike, and in our day we may see what the scientists call a "reversion of type." It is said they ran away from the battle when they met the Japanese army in Korea. I do not blame them; and that affair does not prove them cowards. As I have been told, Li Hung Chang brought on that war, and got large gains out of it. In preparing for it Li Hung Chang, individual, traded with Li Hung Chang, official, selling him, among other things, some badly assorted arms and ammunition. The caliber of the guns and the size of the fixed ammunition were not the same; and when the time came to use them, they couldn't get the ammunition into the guns. You see, that wasn't good ammunition to fight with. Well, they ran. What would you have done? [Laughter.]

Let me tell you: You allow these people time to wake up—and they are going to wake up—then indeed you will have something to consider. China awake without Christ will be a "yellow peril" in truth. Certain gentlemen in Congress, who have been eating I don't know what, are having periodic nightmares about Japan coming over here and raising a row. Japan is not coming over here for a fight soon, if ever. She wants no war with the United States. It would not suit her. Let Japan engage in a war with us, and what would be the result? There would be three or four months, perhaps, during which we would not be very successful. But then China would wake up, and say, "I'm going to take Korea back;" and Russia would get even for her grudge; and then

our forces would get in good shape, and there would be a setback to national ambition in the "Land of the Rising Sun" for several centuries. They know all that just as well as you do. [Applause.] Japan is not caring especially about matters in America.

Now, you have been in the harvest fields—that is, some of you have—and you have sometimes stirred up an old mother quail, and she would go off limping on one leg and one wing, and you would go after her. She would lead you thus far afield, and after she was sure you were far enough away, to your great surprise you discovered just as you were about to catch her that she was certainly convalescent as she flew away out of sight. Do you know what was the matter? Her young were in an opposite direction from that she led you.

Japan will seem to make much ado about a San Francisco school question; but her young are in Manchuria and Korea. If she can secure cotton lands in Korea and wheat lands in Manchuria, and colonies in both, she can lay the basis for commercial success; and then she can do anything, but not before. There is no immediate danger from Japan.

But you let China wake up and train millions of troops in the Flowery Kingdom and create a navy, but remain heathen at heart, and then no man can foresee what will follow. If China should fall into the habit of fighting, there is no saying what would happen.

We talk about the "Far East." There isn't any "Far East;" it is the "Nigh East" now. Bishop Pierce went overland from Georgia to San Francisco in 1859. He left Georgia in April and reached San Francisco about the middle of June. He rode in a stagecoach most of the way. He was a long time in getting to the end of his journey. He called on Capt. W. T. Sherman on his way, at Fort Davis, and the Captain entertained him hospitably. But Captain Sherman came through Georgia five or six years after that and the Bishop did not entertain him, so far as I know. [Laughter.] But with Captain Sherman's help and the aid of many others it took Bishop Pierce two months to make the trip. But I left Atlanta on July 18, 1906, and ate my breakfast in Yokohama, Japan, on August 8. On landing I sent my wife a cablegram, and came mighty near getting the answer before it started. [Laughter.] You see all lands are close together now.

Queen Victoria, in her time, fell down the stairs of Windsor



Castle and sprained her ankle. This mishap was known in New York several hours before it happened. If the cablegram had gone on around the world, her Majesty might have been forewarned, so that the accident need not have occurred. [Laughter.] The ends of the earth are close together now.

Thomas Jefferson said, and afterwards Mr. Lincoln stated the idea more fully, that this country would have to be all free or all slave territory. The notion was combated for some time. Lee and Grant and Johnston and Sherman took up leading parts in the debate toward the close of the controversy. We found out, after that protracted and somewhat warm argument of four years, that the thing was true. [Laughter.] The conviction has deepened ever since until now nobody doubts it. [Applause.]

The ends of the earth are closer together now than Washington and New Orleans were when Thomas Jefferson was President. [Applause.] Take, for example, the battle of the Allies before the walls of Peking. We knew the results of the fights of each morning by reading the evening papers. But when Andrew Jackson—I think in the State of Tennessee he is called familiarly and affectionately “Old Hickory”—when Andrew Jackson fought General Pakenham at the battle of New Orleans, they fought some days after the war between England and the United States had closed. [Laughter.] Just think of men fighting battles when there was not any war going on! But Andrew was fond of that sort of thing. He was at New Orleans, so remote from Washington, however, that the authorities at the national capital could not tell him to stop. And he never would stop until somebody told him to do so, and he did not always stop then. [Laughter.] In Jackson’s time news traveled slowly. It is not so now.

Thus by rapid transit and speedy communication the possibility for Christianizing this world is thrust into our hands, and that great achievement will have to be accomplished by evangelical Christianity, and largely by the Christianity of the two great English-speaking nations. [Applause.]

The ends of the earth are close together, and all men now are neighbors. National isolation is impossible. All things found in one land run rapidly through all lands. Contagions of world-wide evil and movements of universal good are possibilities. The evangelization of the world is not beyond the power of the great English-speaking nations, and it seems as if this great and blessed

work had been committed mainly to their hands. [Applause.] There are some evidences that they are conscious of the solemn responsibility. The Protestant Churches of the world contribute annually a little more than twenty-two million dollars to the cause of foreign missions; and of this sum, the Churches of the English-speaking nations give above eighteen million dollars. The Anglo-Saxon nations take the lead in this mighty movement for the redemption of the sinning and suffering.

If you good people who are not Methodists will not listen, or take it amiss if you hear me, I will say another thing in this connection. What I am about to say is true, however, whether you hear it or not. It is this: Methodism will have to do a very large part of this great work of evangelical Christianity in the Anglo-Saxon nations. Its doctrines and its polity give it special qualifications for the work of foreign missions. It believes in the possibility of saving the whole world, and not a mere fraction called the "elect." It sends out preachers without waiting for them to receive calls. The motto of its ministry is: "The World Is My Parish." Methodism is thus pledged to and prepared for planetary preaching. It must ever heed the "call to go forward" to the "regions beyond."

Moreover, we can offer no excuse for failing to go forward. We cannot say that we have not men enough. More men offer for the foreign field than we send out. Our mission boards lack money, but not men; and our people have in their possession all the money required for this great enterprise. Alas! they have it, and they hold it! Some men think less of their lives than others do of their gold. A holy man will give up his son or a consecrated mother will yield her firstborn for the work of foreign missions, while their neighbors professing equal faith will withhold most stubbornly their dollars from the cause.

I recall a case in point. When I visited Cuba the first time, just after the Spanish-American War, conditions were very hard and unhealthy there. Yellow fever laid its victims in the streets, and starving people met you on all sides. After looking into the situation, I returned to seek a man for the mission in Havana. My mind turned to an admirable young man who had been a student in Emory College when I was President of that institution. He was a member of the South Georgia Conference, as also was his honored father; and as the session of that Conference was at



hand, I went down to the place of its meeting to see him. An elder brother of the young man had died on the mission field, and was buried at Durango, Mexico. I naturally feared the affectionate father would be unwilling to give another son to a mission then so dangerous to life; and I went hesitatingly, wondering how I would be able to overcome his objections. But when I met him, he said: "We gave Robert to Mexico; and when I read your appeal for Cuba, I said to my wife that you would want George for Cuba." And then he added with deep emotion: "We are glad to give him also to the work." The grand old man and his devoted wife rejoiced in giving two sons to the foreign field. But when I appealed to a rich man for money to send George MacDonell to Cuba, he gave me grudgingly the pitiful sum of twenty-five dollars. Alas! alas! that money is so dear and "flesh and blood so cheap!"

Money is all we now need to evangelize the world. Thousands of men are waiting to be sent out. All the doors of all the nations are open to receive them. Only the money is wanting which the work requires, and the members of the Churches have that if they would only part with it for the promotion of God's cause among men. We can give no excuse for not going forward except the niggardliness which withholds the means, and we certainly cannot plead our sin in defense of our delay to go forward.

It is of no use to say we cannot go forward because of the "financial panic." The panic is rightly named; it is a panic, and in it there is nothing but panic—unreasonable fright sprung from insane selfishness. I have seen financial crises before this time which had economic reasons to justify and explain them. But there is no reason for this panic. Not a statistical fact nor an economic principle justifies it. It is simple, senseless fright. A man asked me the other day when I thought it would end. I replied: "In the name of sense, how can I know?" You see a dog running at breakneck speed down the street with a tin can tied to his tail. Some silly boy started him going, but all the philosophers in the earth could not tell when he will stop. The whole movement depends upon the strength of the string and the tail. [Laughter.] The poor creature's mind has nothing to do with it. He ceased to reason when he began to run. After once entertaining the thought of running, there was no room left in his brain for any other idea. Auto-suggestion to change the current of his

reflection and bring him to a standstill is out of the question. And that is the case with you business men. When you get over your unreasoning scare, the panic will pass. [Applause.]

We have hid out in "old stockings" and safety vaults money enough for all the great work God wants us to do. We cannot truthfully say that we have not the resources required for a forward movement. Last year the government statistics, compiled from the tax returns of the American people, showed considerably more than one hundred billion dollars' worth of property in the United States. That showing was made from the books of the tax assessor; and if we swore to that official we had that much, we had it. [Great laughter.]

Your civilization is stagnating and putrefying with material prosperity. The moral miasmas which arise from your accumulated and unused wealth threaten the well-being of all classes. The pestilence of greed pervades all places, sometimes penetrating to the pulpit even. It corrupts your politics and defiles your social life; it divides families with feuds and sets communities at variance with each other; it moves capital to oppress labor and labor to defraud capital. What at last is your question of capital and labor but a contest of greed? Were the wages of labor or the returns of capital ever so great among any people? What then are they quarreling about? What is the meaning of their strife over money except it be that each is mad because both cannot get all of it? I confess that I cannot get interested on behalf of either contestant. It is a quarrelsome greed that animates both parties. If it were a contest of eagles, vying with each other as to which could fly nearest the sun and hide himself deepest in the rays of that radiant orb, I could watch the contest with eager interest. But over a contest of vultures as to which shall get the largest share of the carrion which they have jointly discovered my enthusiasm refuses to rise. [Applause.]

We have struggled for wealth; and when we have won it, we have held on to it with such adoring tenacity that covetousness has tainted all our ideals. We make money not only the measure of material values, but the standard of human life itself. We are beginning to feel that to be without money is to be without character, and that we can do without character if we can only have money. Our competitions are ignoble rivalries, and our social system is rapidly becoming a race course for the display of



vulgarity. We are the bond slaves of the bond market and most truly the "serfs of the soil."

But if a generous portion of our vast resources were turned loose for the salvation of the world, we would be raised by the things which now drag us down. Our contests then would be not the barbaric rivalries of greed, but the holy competitions of beneficent zeal; we should then vie with each other as to who should have most of the glory of carrying civilization and Christianity into all the heathen lands. [Applause.] At last there is but one enterprise great enough to draw off the dangerous resources of Christendom and keep them at a safe level, and that enterprise is the great work of bringing the whole world to Christ. [Applause.]

Indulge me in one other reflection concerning how it would affect us if we stood still or went backward in the work of missions. To stand still or to go backward we must break with the Captain of our salvation. We must go forward or we will cease to follow him, for he is at the front. There are those who talk of "going back to Christ;" but he is not behind us. He is related to us as he was to Joshua when that leader of Israel saw him on the walls of Jericho. He gave Joshua to understand that he was there as the "Captain of the Lord's host," to take command in person on the field and lead the campaign for the conquest of Canaan. In like manner he now goes before the hosts of Christendom for the conquest of the world. He is not resting in the rear, but going on before. If we follow him, we go forth to certain victory, to a triumph which will bring peace to all lands and salvation to all peoples; if we refuse to follow him, we shall turn backward to a moral desolation of world-wide despair more terrible than the wilderness that was behind Joshua and Israel. We cannot turn back; we will not turn back; we will hear and heed the "call to go forward."

Already we see the dawning of the day that shall end in world-wide victory. The golden beams of its promise are stealing over all the earth. The high noon of the day of the Lord draws near, when, triumphant over all his foes, he shall be proclaimed by angels and men "King of kings and Lord of lords." [Great applause.]





### III.

## THE OPPORTUNITY.

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### XI. THE SUPREME OPPORTUNITY OF THE HOUR.

- XII. CHINA: THE GIBRALTAR OF MISSIONS.
- XIII. KOREA: A GREAT RELIGIOUS AWAKENING.
- XIV. THE CHRISTIAN CONQUEST OF JAPAN.
- XV. BRAZIL: A BUGLE CALL TO VICTORY.
- XVI. CUBA: ON THE FIRING LINE.
- XVII. MEDICAL WORK IN THE ORIENT.

While in India I had gone to see the Taj Mahal, at Agra. The Taj is a great mausoleum of white marble, built in memory of his wife by Shah Jehan. It is the finest piece of architecture in the world. I have seen most of the world's great sights—and most of them disappoint you—but the Taj Mahal satisfies completely. It is a feast for the soul that loves beauty. Whether you see it shimmering in the glistening noonday sun of India or bathed in the opalescent glow of eventide, the Taj is a dream of beauty. I walked about in its courts; I went through its corridors, where the light infiltrates through its alabaster screens; and then I went into that great pillared dome, where, inlaid with mother-of-pearl and colored stones, is inscribed the whole Koran. While I listened the guides evoked from the dome the echo which lives there and which speaks for fifteen seconds. I tested it by my watch, and found it so. Then, to my good fortune, the guides and the tourists all left; and, with my wife and two friends, I was alone in the marble rotunda. And I had an inspiration. I stepped over to one of the pillars and, raising my voice to the center of that great dome, as clearly and distinctly as I could I enunciated the Arabic name of God. For twenty seconds by this watch that name rose and swelled and circled and recircled and echoed and reëchoed and reverberated and volumed, until the whole vast dome was filled with the name of God. I come back to you to say that to-day, to whosoever has ears to hear, the world is echoing round with the name that is above every name.



## XI.

### THE SUPREME OPPORTUNITY OF THE HOUR.

MR. WILLIAM T. ELLIS, PHILADELPHIA, PA.



*Mr. President, Ladies and Gentlemen:*

I have come to you to-night not to make a speech (I cannot make a speech), but to tell you in simple words what I have seen.

I have seen, paradoxically, Southern Methodist crowds made up of yellow men. I recall, one evening in Kobe, I had gone to your night school, where a great company of Japanese pay a tuition fee to be taught English and the rudimentary branches of education; and the school was so successful that there wasn't room for them in the building. I saw the unusual procedure of a company of men outside of each window, standing on the veranda, with their heads stuck through the window; thus, in their eagerness, getting the education into their heads, if not into their bodies. You had not staff enough to teach them; so the teachers had called to their aid a young English clerk. When I came to the English class room, this emergency teacher was drilling them in English phrases, and the first phrase he was making them repeat after him was: "I have got a dog." They learned that model English sentence, and then he drilled them in another sentence: "There are many dogs in Hengland."

I could tell you about the son of the Southern Methodist missionary (I have made all kinds of criticism of missionaries, so let me tell this right at the fountain head of things), a bright American boy, about ten years old, who is the son of one of your men in Japan. I was in his city on a feast day, and it is the custom of the priests to put out in the streets the great temple drums, and trust the small boys to make racket enough to attract the attention of the gods. And this devout little Meth-

odist was sitting astride a Shinto drum, banging away to attract the attention of the Shinto deities!

I have been a teacher only once in my life, and that was over at Hiroshima. I went to teach an English class for your Mr. Meyers. I didn't know how to talk Japanese, but we talked in English with some difficulty. It was at the time of the San Francisco disturbances. I said to the young men: "I am afraid you will want to break my head because I am an American?" One of them responded very quickly in his lame English: "There is no such mind in our hearts."

More seriously, I want to say that in Japan, Korea, and China you have, to my knowledge, a company of men and women whose work, if you knew it, would fill you with a deep and overflowing pride. [Applause.]

There sits on this platform a man whom I greatly desired to meet, because, when I was in Japan, I was hearing of him, North and South: "This is the way Dr. Lambuth did it;" "This is what Dr. Lambuth said." His far-visioned, statesmanlike, sanctified character has made an impression upon Japan that will not soon fade. [Great applause.]

I should like to philosophize, if I were able, about the way mission work keeps men young. Over in Kobe you have a Dr. Newton—I wish you knew your men better! If you did, you might take time from praying for them (I suppose you pray for them; you keep talking about that) long enough to give three cheers for those men and women! [Applause.] Dr. Newton would be counted an old man in America; I suppose you would superannuate him. I went over the Kwansei Gakuin with him. I found him a magnificent teacher and administrator, full of zest for the Japanese and for his institution. We went to the class room at lunch hour, and we came across some boys eating their lunch. They were caught by the President, and were very much embarrassed. Well, President Newton tried very hard to be very sober and dignified while the boys were looking; but when he got outside the doors he was younger than the small boys himself. That's the spirit of the "old man" on the mission field.

But all the while I have been talking I've been thinking about a spot in Japan which means more to Mrs. Ellis and myself than any other spot in all Japan. Down at Hiroshima there is an



institution known to Japan—it should be known to all the Southland—called “The Hiroshima Girls’ School.” [Applause.] Gentlemen, I’m ashamed of you that you do not more worthily applaud that name—“The Hiroshima Girls’ School.” [Great applause.]

I’m going to get confidential with you men. I have been discovering, in the last few days, that there are a great many big men at this Convention, but a bigger man than any of you is Miss Nannie B. Gaines, of Hiroshima. [Applause.]

They had a feast of their leading citizens in Hiroshima a little while ago, and they invited one foreigner. The one foreigner they invited, and the one woman, was your Miss Gaines. [Applause.]

There is a woman who has achieved in that land a loftiness of character, a breadth of vision, a power of administration which would make her a great woman, by all the standards that determine true greatness, anywhere in the wide world. [Applause.]

I have so often thought, since knowing Miss Gaines, of the fair belles of your Southland, who shine in your social circles, how much more worthy, how much more great, in all things womanly and gracious and queenly, is this woman who has elected to give her life to a people of an alien tongue and birth! [Applause.] I have heard young women talk of social triumphs; to me it seems a diviner triumph for a woman to be loved and honored and followed, to repeat her life and her character in the lives and characters of hundreds of young women who are going to put their shaping hands on the new nations.

And with Miss Gaines at Hiroshima are a company of young women like unto her. I was there after Miss Lanius returned from her furlough and when Miss Williams came for the first time. Well, when the Ambassador reached Chattanooga yesterday, he was met out on the hills by automobiles and many of your prominent men. Miss Williams and Miss Lanius were not met by automobiles; but there was a great company of the people at Hiroshima gathered at the train—a line of four or five hundred young women, who stood waiting to give an ardent welcome to these young women who came to work among them. Do you know anybody in America who has achieved a social triumph like that?

Take the sister of a gentleman who sits on the platform—take Miss Margaret Cook, the brilliant head of the kindergarten at Hiroshima. [Applause.] I cannot understand why you Southern men should ever let any of those ladies get to Japan as “Miss” Somebody. [Applause.] I’m sure it is of their own choosing. [Laughter.]

But I mustn’t talk further about Hiroshima; I have to talk for a moment about Korea. Let me not take up any of your individual missionaries in Korea, but one of your natives there. Do you chance to know—you see, I’m trying to try to make you brag about your men on the foreign field! Sometimes there are men in the North who think a missionary is an evil to be tolerated when he comes home. I hope better things of you—but do you happen to know, you Southern men, that the greatest Korean in the world, a member of the late Emperor’s Cabinet, refused to take the principal office in the present Cabinet that he might become a teacher in your school at Songdo? [Applause.]

Do you realize that the future of Korea, that wonderful nation, is to be determined not by Marquis Ito, not by the civil and military powers of Japan, but by that handful of missionaries, by that growing—pentecostally growing—company of Christians who are making a new Korea, with a new life, a new hope? [Applause.]

I talked with your Mr. Yun Chi Ho. I went there as a newspaper man, to find out all I could about the situation, and I had to see the leading natives as well as the leading Japanese and Americans. Now, it is a great thing to see a patriot, in any land. Mr. Yun said to me, with an intensity which I cannot reproduce: “Mr. Ellis, the only light in the black sky of Korea is the Christian Church.” [Applause.]

Just one word about China. I leave to others the details concerning your work, which I would like to dwell upon did I not feel called upon to give you a somewhat larger view to-night, if I may. There is a city called Soochow; and, by the way, you may go to Soochow from Shanghai by a railroad train finer than any that have been entering Chattanooga, and you will cross eight hundred bridges in going through Soochow, if you like to bridge your difficulties. [Applause.] At Soochow you will get to talking about the city’s leading citizens, and you



will hear mentioned two or three foreign names. I need not point out to you the significance of the fact that when a man attains an identity as a leading native citizen he has become a power in his community. I heard there this story: During the Boxer days there arose a riot in Soochow. A foreigner's sedan chair was going along (you travel over that city in chairs), and the mob began to cry: "Kill the foreigner! Kill the foreigner!" They were doing that very thing over North China at that time. The mob grabbed hold of the chair and pulled out the man who was in it, and then the leader turned round and said, disgustedly: "It isn't any foreigner at all; it's only old Dr. Park." [Applause.]

There is another man—I invite you to watch him blush while I speak [indicating Dr. Anderson on the platform]. He is trying to hide behind men not quite so good-looking as he. [Laughter.] I found in traveling over China a great many institutions of wisdom and learning, and it became my painful duty to try to put each in its place: which is best, which is second best, and so forth. I found two claimants for first place among the modern institutions of learning in China. One of those two is the Soochow University of the Southern Methodist Church. [Applause.] And as the President of that college, Dr. Anderson is a great man. [Applause.]

I want to talk a little more generally, if I may, to-night, because you would think, if I should talk about individual missionaries, that I had been subsidized by your Board, or something of that sort. [Laughter.] Well, from what I have heard from some of the brethren, I don't think you would suspect that I had been subsidized. [Laughter.] I have the unenviable distinction of being the arch-critic of foreign missions. I have written and printed more criticisms of foreign missions during the past two years than any other man alive. I went out as a newspaper man to find out what was what in foreign missions. I don't advise my brethren of the quill [aside to the press representatives] to take the same assignment.

It means, for example, that during the year I circumnavigated the globe. I traveled more than 35,000 miles. I traveled in steamships, in launches, in house boats, in canoes, in junks, in sampans; I traveled in innumerable wheeled vehicles, carriages without

number, in jinrikishas by the hundreds. (The jinrikisha, you know, even if they don't have it in Chattanooga, is an enlarged baby carriage, pulled by a man. The word "jinrikisha" means "man-pulled car"—the original "Pullman car.") [Laughter.] I traveled in jinrikishas, in automobiles, in ehkas, in tongas, in droskies, in bashes, in wheelbarrows, in sedan chairs. I traveled on elephants, on camels, on buffaloes, on donkeys, on horses, and afoot. [Laughter.] I was feasted in Japan and mobbed in China. [Laughter.] I slept on the floor in Japan, in a bake oven in Korea, and out under the stars in India. [Laughter.] I shivered on 203-Metre Hill and suffered under 150 degrees of temperature in India; I bit the dust in North China—and I was bitten by other things all over the Orient. [Laughter.] I talked with more than a thousand missionaries on their fields. I talked with statesmen and diplomats—excuse me—yes, I talked with statesmen *and* diplomats, with native officials, with foreign travelers, foreign merchants, foreign editors.

I endeavored to find out what is what in this old world of ours; and, as a scout of civilization, I come back to you to-night saying, in the words of Samuel Johnson—words of which we are trying to make slang in these days—that "there's something doing" in the world.

There is something doing in the world—something significant, something portentous, something ominous! There is a surge, a swell, a billowing, a ferment, a very tidal wave of human feeling all around the world to-day. Define it? I scarcely know how. You may call it a wave of democracy, a wave of socialism, a reassertion of the old, old rights of individual liberty; you may call it the spirit of the times; you may, more searchingly and more truly, call it the Spirit of the living God! [Applause.] I can only say to you that, wherever you go in this old earth, even the most superficial and casual observer will find that there's something doing.

*You* are something doing! Did you ever stop to think of the significance of the phenomenon of this great laymen's gathering? This is unprecedented in the history of the Southland. What means this arising of strong men? Do you think that God calls his forces together for the fun of gathering them together? Do you think it means nothing that you have come from the east



and the west and the north and the south to sit down and take counsel concerning the things of the ends of the earth? No! No!

What is God doing here with these splendid forces and equipment? What he is doing here has intimately to do with what is doing over yonder. There is such a thing as a divine concatenation of events. God's bells all chime in tune. He is doing something here; he is doing the same thing at the ends of the earth. For I am one of those who believe that the Lord God Omnipotent reigneth. [Applause.]

Consider with me for a moment what is known to all of you, concerning our land of America. We have been having during the past three years a revival—a civic, social, ethical, commercial, political revival—and the mourners' benches are full. [Laughter.]

Has it ever occurred to you that what is doing in America to-day, which I need not dwell upon, is one with what is doing in Great Britain also? You heard from the distinguished Ambassador, whose presence honored you last night, and whose reception honored both him and you, that there is not only in Great Britain, although he dwelt upon that, but that there is throughout the Far East a strange, critical movement in human society to-day.

Well, over in Great Britain they call it liberalism, laborism, or socialism—they scarcely know what to call it, but they know this: to-day Great Britain is in a social and political crisis such as she has not known for a generation.

There is "something doing" in Great Britain; there is also "something doing" in France. You read, a few months ago, of the separation of Church and State? I do not think you considered it an isolated thing, because you read behind the mere news of the day, and perceived that the event was only a symptom of a deep-running tide in the national life of France. There is "something doing" to-day in France.

Even Spain, as she sits in the ashes of her departed fame and glory and present shame, finds coursing through her veins a new purpose, a new life. There is "something doing" in Spain. We have all heard echoing from the guns at Casablanca that there's "something doing" in Morocco. The tidings of the foul murder

of the crown prince and king of Portugal told you and me that there's "something doing" in Portugal to-day.

We read the dispatches from the brunette republic to the south, and we know that there's "something doing" in Haiti at this time.

Did you observe the paragraph in the newspapers a few weeks ago to the effect that Italian troops had been posted in front of the Vatican? Why? Was the pope in danger? I do not know. They did not know. They simply knew this: that Italy to-day is being shaken from top to bottom by this new "something" that is "doing" in the whole wide world.

I received a summons about a month ago to go to Turkey as a newspaper correspondent, that I may be in at the death of the Sick Man of Europe, because his cup of iniquity is at last full. This message came by the underground route, that it is nearly all over with Turkey. There's "something doing" there! There also continues to be "something doing" in Macedonia. Russia, as she raises her bruised, bewildered, and befuddled head amid the sound of bursting bombs, the wild cries of the smitten and persecuted, and the dull roar of red revolution, knows that there's "something doing" in Russia to-day.

Go down to Egypt, where the West touches the East. I found that the week before I reached Cairo Lord Cromer had paraded through the streets of that ancient city every available man and gun of his British Majesty's forces, in order to suppress and impress the revolutionary Cairenes. Egypt, the land of the dead, is becoming a nation of a living crisis. As the young Egyptian sits in the sidewalk cafés of Cairo, with his red fez cap tilted rakishly to one side, and his patent leather shoes crossed and stuck up in the air, twirling a swagger stick in one hand and sipping the Egyptian coffee, which is two-thirds grounds and one-sixteenth dust, he is talking of revolution, rebellion: life for the land of the dead.

Go down the Red Sea until you come to India. I was there about the anniversary of the Mutiny of 1857. It is not a reflection upon the distinguished Americanized guest who has so lately honored this city to say that there is certainly something doing in India because the British are waking up to it. [Laughter.] I was there, I say, on the anniversary of the Mutiny; and



I found the timid among the British folk scared lest India again should run red with the blood of the white man. The last copy of *The Pioneer Mail* from India, which I have in my room at the hotel at this moment, is full of dispatches concerning the riots in Tinneveli, in Southern India. Riots in Tahore on the north, riots in Calcutta on the east, riots in Bombay on the west—all India has been swept with the fear of sedition, revolution, and rebellion. I do not think there will be another mutiny, for two or three reasons: There is not a cannon in the hands of the natives, and there is not a native who has access to any arsenal in India. I do not believe another mutiny could succeed. But I do believe that India to-day is on the verge of a graver crisis than that which startled the world in 1857.

And I had better say now, lest time should fail me later, that the solution of India's troubles is not the solution that the young Indians offer. India says: "If the British will move out, India's day of glory will come in." The Swadeshi Movement has for its watchword: "India for the Indian." I am bound to say that, if the British should move out of India to-day, the situation to-morrow would be vastly worse than it was yesterday.

India's need, and the need of the nations, goes down, down, down to the deep, deep, deep springs of human nature. The only sufficient remedy lies in a force that will be applied to the fundamental springs of human nature, which are religious. [Applause.] India *wants* self-government; India *needs* Christ. [Applause.]

Joseph Cook, a short time before he died, said: "The nineteenth century has made the world one neighborhood; the twentieth century must make it one brotherhood." [Applause.] India's need, and the need of the world, is for the spirit of brotherhood, which it can only learn from that Best Brother of mankind, the Nazarene. [Applause.]

But Joseph Cook should have gone a little farther and said this: "The world is a neighborhood; the world should be a brotherhood. A neighborhood without brotherhood is not a thing to be coveted, but to be feared." When, in point of fact, the Orient was months removed from us, we did not care that the Orient was immoral, that it was rotten, that it was dirty, that it was untruthful, that it was all the cruelty and awfulness that heathen-

dom means. Then those conditions did not bother us. But to-day we are next-door neighbors to it all. And I say to you, with all the intensity of my being, that, if we do not make the world neighborhood a brotherhood, God help our children! [Applause.] On the basis of sheer self-interest, we are bound to be interested in the whole wide world; and that is the genius of this Laymen's Missionary Movement: it is interested in the entire big world. [Applause.]

Go with me from India to the Philippines. Sailing along the beautiful islands of the Philippines, at last you come to Manila. You will experience the thrill which every wanderer in foreign lands knows when once more he comes beneath the folds of his own flag. [Applause.] But you will have the added thrill of rejoicing that America has done as she has done in the Philippines. You will see that when Mr. Dewey planted the American flag there he was merely the unwitting agent of the great God who has universal and far-reaching purposes to fulfill. And you will see that in the Philippines the American men have accomplished more in ten years than Great Britain and the East India Company have done in one hundred years in India. [Applause.] If I were talking on a single country, I should be happy to tell you how the gospel has gone hand in hand with our flag in making over these wonderful, wonderful Philippine Islands.

But go with me to China—and now I have need of all my courage and self-confidence, for what can I say to you about China? You sit here in Chattanooga, the gateway to the South, the center of the world (some Chattanoogaans think!) [Applause]; and while I rejoice in our American progress and pride, this criticism is to be made of us: we do not seem to realize that

“There's a world outside the one you know.”

The center of the world's news to-day, my fellow-workers of the press, is not London or Berlin or Paris or Washington; the center of the world's news to-day is China. Napoleon Bonaparte, who was a seer, said once: “There sleeps China. God help us if ever she awake! Let her sleep!” I come to you well aware that you cannot understand what I mean; and I say to you that this great empire of four hundred million people, about



whose awakening you have been hearing for decades—*China to-day is awake!*

When China was asleep, five years ago, it was as though China were a great jellyfish: you put your thumb in pressure on one side of the jellyfish and the indentation remained as long as the thumb was there, and the rest of the jellyfish did not feel it. To-day China is a mass of living tissue. Touch it never so slightly on one side, and the thrill will be felt to the farthest ends of the empire. Let Japan misbehave in Manchuria, and she is boycotted in Canton. Five years ago China was a heterogeneous congeries of unrelated individualisms; to-day she is a homogeneous entity: she is one nation, with one purpose. Talk with the eminent statesman in Peking, talk with the coolie along the roadside, and they all say the same thing: China is going the one way; China is about to learn the wisdom and the weapons of the West. There is one China to-day. She has two hundred newspapers, great institutions of learning; students throng the doors of your Soochow University, and there is not room for them, because you haven't been ready for the emergency.

But listen! Listen! I am not an alarmist, but by the same deep, passionate, patriotic determination that China is resolved to learn and possess all that the West can teach and give her—by that same spirit she has determined to throw out the Westerner! And she ought to do it. She is right, by all human consideration. If I had been in China in 1900, I would probably have been a Boxer. If I were there to-day, I would probably be an anti-foreign revolutionist. When I consider what I have seen with my own eyes, not even taking into account the history of the outrages perpetrated by the nations, I do not wonder that China hates us with a perfect hatred.

The greatest task before civilization to-day—I do not limit it to Christendom—the greatest task before civilization to-day is the task of putting a new mind into awakened China. And I do not know how she's going to get that new mind unless she gets "the mind that is in Christ Jesus." [Applause.]

I cannot come to you and say that China wants the gospel; I do not believe she does. I cannot say that the world wants the gospel. I did not find that the situation in the world to-day is

represented by the Macedonian man crying: "Come over and help us." I found the Macedonian man only in Korea and the Philippines; I did not find him anywhere else. Heathendom does not want Christianity, because it is heathendom. The situation is perhaps represented by what I found in the famine field of China. I saw hundreds and thousands of starving men and women and children there, in the villages and in the famine camps, where they were living on the cold, bare ground, the fortunate ones being sheltered by a little bit of straw matting. One day I went out with a missionary to give medical aid to some of the Chinese in these terrible straits. What do you suppose was the complaint we heard oftenest? They came to us saying, these men and women who were starving (and you need not take their word for the fact that they are starving; you cannot take a heathen's word about anything; but the unmistakable pallor of starvation on their face could not be gainsaid): "Even when we get to the relief station, and secure a portion of rice, we haven't any appetite for it. Can you give us something for our appetite?" Starving! yet saying, "Give us something for our appetite!" They did not know that they had reached the last stage of starvation and were dying. Ladies and gentlemen, that is the heathen world: it has no appetite for the bread of life, but it needs it supremely. [Applause.]

It would not be just to you if I took more time to dwell on the fascinating land of Korea, when Bishop Candler is to follow me. I wish I had an hour for Korea; I would tell you, ladies, about the hats worn by the women of North Korea. They are bigger than the "Merry Widow" hats. [Laughter.] Most of the Orient, you know, is so wise that its women do not wear hats. I wish we were as wise as they. But up in North Korea, in Pyeng Yang, the women wear bushel baskets over their heads which come down over the shoulders. When a man is around, they drop the hats down over their faces, and so can see just at their feet, "one step at a time." When they go to church, the door is too small to let in the hats. I wish we had smaller doors in our churches. [Laughter.]

You do not catch my meaning. [Laughter.] I would not be so ungallant as to suggest what you think I have said; I might have to answer to Mrs. Ellis for unadvised remarks like that.



[Laughter.] I mean this: The Korean Church has a smaller door, spiritually speaking, than any other Church in Christendom, for this reason: there are so many people thronging into the Church there that the missionaries purposely make it difficult to get into the Church. Let me tell you, if I may take a minute for a story, this little occurrence: I went out itinerating in Korea, and we came to the village where we were expected, and the missionary found twenty-five candidates for baptism waiting for us the next morning. I thought twenty-five candidates didn't amount to much, and early in the morning, before breakfast, I took my gun and went out to shoot a goose—and the goose is still there; but I shot at him. I shot at a million of them, more or less, and didn't get one. But I came back and found the missionary looking at his watch. He said: "We must get busy. Here are twenty-five men to be examined, and we have to go over to the other village to-day." After a hurried breakfast, we sat down in the little room, about eight feet long, six feet wide, and six feet high at the ridgepole. There sat the missionary on the floor; alongside him his helper; then the three leaders of the local Church; then the candidate; then the newspaper man. (There were also about a million others, such as do not move in good Chattanooga society.) [Laughter.] Then he began the examination. Why, do you know, in Korea they make some of the converts learn to read in order to be able to read the Bible, and so fit themselves to pass this examination? I said to the missionary (for I had him translate every question to me): "Why, Mr. Hall, that isn't right. It is not fair to ask those questions. I could not pass that examination. I wouldn't try to join your old Church; you wouldn't let me in." It is harder to get into the Church in Korea than it is to get into the kingdom of heaven.

The missionary that day turned down some of the leading men of the community. Which of you pastors would dare to do that? But he did it. Then along came an old woman, with very much my state of mind: she couldn't answer the questions. But she was different from me in this respect: she said what I'll never say: "I'm only a stupid old thing. I can't answer the questions, but," she went on to say, "I do love the Lord Jesus, and I want to belong to his Church." That old woman for nine years had

been a believer and had lived a godly life, as the leaders testified. That missionary redeemed himself in my eyes by having the grace to let her in.

In Korea there are better Christians than—I won't say Chattanooga—in Philadelphia. [Laughter.] They read the Bible more, they pray more, they study more, they have more people at the Bible classes in one region in Korea than you have people at the Laymen's Missionary Convention in Chattanooga. I was going along the highway in that village which I have mentioned, and I saw a man coming along with two half-lengths of telegraph pole on his back. As he came up to me his face began to crack and break into smiles as he saw me. I knew what was coming. When he came up to me and stopped (for the villagers regarded me as a kind of missionary-in-law), he shifted his burden to one side and grabbed me by the arm. They don't shake hands in Korea; they just grab you anywhere and squeeze. He laid hands on me and bade me be at peace, and I bade him be at peace. And he told me how joyous it was to be a disciple of the Lord Jesus Christ. And this young coolie in Korea was gladder to see me than any man in all America, because I was a humble disciple of his Lord and Master, Jesus Christ. [Applause.]

I have said enough to indicate that there is "something doing" in Korea; there is also "something doing" in Japan. I could tell you that you are not going to solve Japan's problems merely by teaching it the Western ways. There are men who say that our civilization is good enough for them. Teach them to study as we study; teach them to eat as we eat; teach them our manners and customs; teach them to dress as we dress; and still they remain heathen, with their vital needs unmet. Japan's ethics and morality, which she teaches in the schools, need at their base a vital, religious power. There's "something doing" in Japan. There's "something doing" all around the world.

That "something" may perhaps be best expressed, as I close, by a story. While in India I had gone to see the Taj Mahal, at Agra. The Taj is a great mausoleum of white marble, built in memory of his wife by Shah Jehan. It is the finest piece of architecture in the world. I have seen most of the world's great sights—and most of them disappoint you—but the Taj Mahal



satisfies completely. It is a feast for the soul that loves beauty. Whether you see it shimmering in the glistening noonday sun of India or bathed in the opalescent glow of eventide, the Taj is a dream of beauty. I walked about in its courts; I went through its corridors, where the light infiltrates through its alabaster screens; and then I went into that great pillared dome, where, inlaid with mother-of-pearl and colored stones, is inscribed the whole Koran. While I listened the guides evoked from the dome the echo which lives there and which speaks for fifteen seconds. I tested it by my watch, and found it so. Then, to my good fortune, the guides and the tourists all left; and, with my wife and two friends, I was alone in the marble rotunda. And I had an inspiration. I stepped over to one of the pillars and, raising my voice to the center of that great dome, as clearly and distinctly as I could I enunciated the Arabic name of God. For twenty seconds by this watch that name rose and swelled and circled and recircled and echoed and reëchoed and reverberated and volumed, until the whole vast dome was filled with the name of God.

I come back to you to say that to-day, to whosoever has ears to hear, the world is echoing round with the name that is above every name.

God's great legions, visible and invisible—the legions of him whose stately steppings among the nations make human history—are swinging into line. Shall we, too, "fall in?"

"He hath sounded forth the trumpet that shall never call retreat;

He is sifting out the hearts of men before his judgment seat.

O be swift, my soul, to answer him; be jubilant, my feet!

Our God is marching on!"

[Great applause.]





1908

XII.

CHINA: THE GIBRALTAR OF MISSIONS.

As we look back over the conflicts of the nations and the days gone by, we can everywhere see His hand guiding; and out of every conflict He has brought the sons of men into a brighter day, into a higher life. And He is still guiding. Several things indicate this. For instance, for this great work of to-day God needs a larger force than ever before. Many of us have been thrilled at the sight of St. Paul crossing, almost single-handed, over from Troas to Philippi, passing from Asia to Europe, in the name of God, armed only by the spirit and the power of our Lord Jesus Christ, to conquer the Roman Empire that then dominated the world. But Paul was going against a power that had won its place by the sword, that was dominating the world through the sword; a power that held its place in the world just so long as the hand that wielded the sword was strong. That was a comparatively easy conquest. But the world is being marshaled to-day against a nation whose power is not the sword, and never has been; and God needs a larger force, a stronger battle line, and more courageous leaders. This is clearly indicated to-day. Why is it that just as we are brought face to face with this great people of the East we have our great Laymen's Missionary Movement here in America? Why are you here to-day? It is simply because the Church of God is facing a problem that it never faced before, and God is gathering his armies and assembling his servants that they may take the land in his name. He wants the strongest and the best it is possible to get.

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## XII.

### CHINA: THE GIBRALTAR OF MISSIONS.

DR. D. L. ANDERSON, SOOCHOW, CHINA.



*Mr. Chairman, Ladies and Gentlemen:*  
In our consideration of China this morning we must think first of how near China is to us to-day. Improved methods of travel have brought China so close to America that the good and the bad can easily pass from one country to the other, and has thus made China our very near neighbor. Only a few years ago we looked upon China as at the "ends of the earth;" now there are no "ends of the earth," and we in America to-day are

standing face to face with the four hundred millions of China.

Our own people on the Pacific Coast complain a great deal of the evil coming from China into America. I can testify that a very great deal of evil goes from America into China. Very much of our vice, our immorality, our lowest forms of debauchery goes over in nearly every steamer that crosses the Pacific; and keeping this in mind, we see that the China question is one that concerns all of our people. It is not simply an obligation of the Church to carry the gospel unto all men everywhere, but this is a question that concerns every man in America. We are face to face with these people. We must necessarily have intercourse with them. It is a matter of vital importance what their character will be, for that must affect us. And so as we stand before them to-day, with the gospel in our hands, it is necessary that we should carry it to them, not simply that China might be saved, but that we ourselves might be saved and our own land and her institutions be preserved. [Applause.]

The great problem of the East, which is the problem of our twentieth century, must necessarily be solved in China. The conflict of the nations which has, in a sense, been a conflict between

good and evil, and so has resulted in the betterment of mankind, has ever been moving westward seeking a wider field. In all this the hand of God can be clearly seen, and he has so ruled that out of every conflict men have come into a brighter day and to the realization of a higher life. To-day the people of the West, having for nineteen centuries been under the training of the gospel that has brought to them unlimited development along all lines, holding clearer ideas of God and of his creation, of our Lord Jesus Christ, the purpose of his coming and the nature of his kingdom, possessing also a wealth of achievement in intellectual lines such as the world has never known before, having a monetary wealth undreamed of in any past age and a vast military power that is a burden even to the marvelous wealth of this present century, are now standing once again face to face with the people of the East; and in the foremost line on the one side stands China, and in the foremost line on the other stands our own land, America. We can easily see that the advantage is with the West; and yet our advantages are no greater than are necessary for the great task we have to perform. That task is twofold: first, to propagate the truth of every sort that God has revealed to us for the benefit of the world, especially the gospel of our Lord Jesus Christ; then also to receive from the East, from China, the truths that have dominated there so long and have preserved her life until the present time; and we must so give and so take that both the East and the West may be only benefited, that both may be brought into the larger kingdom of our Lord Jesus Christ.

It will be utterly impossible this morning to discuss China's system; enough to say that in that system we find much of God's eternal truth, a very great deal of it. Historians tell us how the old nations of the past grew up, how they lived, how they died, and how, dying, left a rich legacy of truth to the succeeding ages. But China, whose history dates back to the earliest period, stands alive to-day, and is ready to hand out to the world those great truths that have preserved her, and that she has brought down from the dim ages of the past. I know we have a way of declaring that China is alive to-day simply because no one has gone there to destroy her; and some even say that China is already dead, simply a putrid corpse, lying out there simply because no one has gone to bury her. But look into her history; that tells another story. Barbarous peoples, such as those who went down from the North



and destroyed the Roman Empire, have time and again come down from the North upon the Chinese Empire—only they did not break it up. Chinese civilization was strong enough in every instance to conquer her conquerors and to preserve herself. And so, instead of being dead, she is very much alive; not effete, not powerless, but persistent, strong, energetic as ever in her history.

We do not like to acknowledge it, probably, and yet in some things her civilization has been developed to a higher point than our own; and in some things her ideals are nearer to those of the Lord Jesus Christ than ours. Take, for instance, the fact that we somehow still hold to the old idea that might is right; and we believe that in some way the kingdom of our Lord Jesus Christ is to be advanced in this world through the sword. Indeed, many in the Church, as they look upon our magnificent fleet now going out to the East, imagine that these gunboats will be influential in establishing the kingdom of our Lord Jesus Christ and in glorifying his name. Many among us still imagine that this can be done by physical force. We forget that that is not our Lord's idea. We forget that, when Peter drew that first sword for the honor of the Lord, the reproof came instant and sharp: "Put it up; they that take the sword shall perish by the sword." A system established by the sword can perish by it. The Son of God was establishing a kingdom that should never be moved, and the sword had no place in that kingdom. It is hard for us to realize this, though we sometimes sing, as we did in our Easter services in all of our larger cities the other day, saying:

"Thou art sublime!  
Far more awful in thy weakness,  
More than kingly in thy meekness,  
Thou Son of God."

Yet while the song is still upon our lips, we fail to realize its true meaning. We are still dominated by the thought of our feudal age.

Now, if you will take China, her ideas in this matter are nearer to those of the Son of God than ours. She has always abhorred physical force, and it has been her rule for ages past in dealing with men to appeal to their intellectual and moral faculties, not to mere physical force. Hating war, having a contempt even for her own military officials, without an army in the past such as we

would call an army—there have been great congregations of men, but not soldiers—yet China stands to-day a great empire. Do you remember that He said: "Blessed are the meek: for they shall inherit the earth?" I think the most striking fulfillment of those words that we have on earth to-day is the Chinese people. They have attained to their present position, have occupied so large a portion of the territory of the earth, not by the sword, but simply by the strength and superiority of their civilization. China did not grow by the sword, and I am confident that China never will be destroyed by the sword. There is not power enough in the mere physical forces of the earth to destroy her. So China stands to-day, strong in her ancient civilization, antedating all that of all other nations of the earth; strong in the truth that she has held and is still holding; strong in her vast territories, with her varied climate, rich in agricultural and mineral products; strong in her immense population, persistent, laborious, economical—and unwarlike.

And yet, weak. I do not know of anything on this earth to-day so pathetic as the position of the Chinese people. They stand, as our Master said, "as sheep not having a shepherd." There is no Head. The great moral system that has kept them through the past, and is still keeping them, has no head; for He is the Head over all, but they have not yet found that out. And so they are going about as blind, seeking for some one to lead them into the light. For as we come in contact with China over yonder we see her more intelligent men, and especially her younger men, holding on to the past, realizing that their empire has held a position of power and influence through all these years; and yet realizing also that there is now something wrong in it, though not exactly able to understand what it is. They are wishing for and seeking for the light, and are holding out a hand to the West, trusting that they may be led out into a brighter day.

Now, it is just at this time that our God has brought us face to face with these people; and I think I can safely say that the Church of God has never had such a task before her as she has to-day. We look out upon the world, and it seems to me that God has reserved this land of China until this hour, until his people could be trained and nourished through nineteen long centuries of experience in his truth and his guidance in order that he might prepare them for this great work, this conquest of China. And



if we will consider the matter a little, I think we can see that our God is still leading as he has led in all the past.

As we look back over the conflicts of the nations and the days gone by, we can everywhere see his hand guiding; and out of every conflict he has brought the sons of men into a brighter day, into a higher life; and he is still guiding. Several things indicate this. For instance, for this great work of to-day God needs a larger force than ever before. Many of us have been thrilled at the sight of St. Paul crossing, almost single-handed, over from Troas to Philippi, passing from Asia to Europe, in the name of God, armed only by the spirit and the power of our Lord Jesus Christ, to conquer the Roman Empire that then dominated the world. But Paul was going against a power that had won its place by the sword, that was dominating the world through the sword; a power that held its place in the world just so long as the hand that wielded the sword was strong. That was a comparatively easy conquest. But the world is being marshaled to-day against a nation whose power is not the sword, and never has been; and God needs a larger force, a stronger battle line, and more courageous leaders. This is clearly indicated to-day. Why is it that just as we are brought face to face with this great people of the East we have our great Laymen's Missionary Movement here in America? Why are you here to-day? It is simply because the Church of God is facing a problem that it never faced before, and God is gathering his armies and assembling his servants that they may take the land in his name. He wants the strongest and the best it is possible to get. [Applause.]

And we see that he is laying his hand upon our educational institutions also, for our great institutions of learning, like Yale, Harvard, Pennsylvania, Virginia, our own Vanderbilt, and I know not how many others, are even now engaged in the work of missions in China, and are sending out numbers of their choicest young men into the field. God has put his hand on the educational institutions of this land—the institutions that we reckon as those of power—and is using them over yonder.

Then take another point: It is just at this time that God has created among the Chinese themselves a great need, a need for something that can be supplied only from the West, a need for something that the missionary is in the most advantageous position to give, and that is our Western learning, our Western education.

And you will find that their desire to gain this, their insistent demand for it—for it is a demand from the whole people—has changed their attitude entirely toward the missionary. Not long ago in China I was not a man; I was simply a foreign devil. Ten or fifteen years ago no man of any respectability would have had aught to do with us. But now that is all changed; and every barrier that stood between China and the West has been removed, and the only barrier now to the progress of the gospel among these people is the same one you meet with here every day; it is simply the world, the flesh, and the devil. Everything else is gone; and we can come in contact with these people, every class of them, for every door is open.

Don't think that the Chinaman is sitting down with his mouth open ready to take in our gospel; he does not know anything about it. But you can come directly in contact with him, with the Chinaman of every class; you are at full liberty to approach him with the gospel of the Lord Jesus Christ, and he is willing to hear it patiently. It is his great desire for this Western education that is moving him to-day. And the result is that the youth of China to-day, the young men and young women, are being thrown into the hands of the Church, into the hands of the missionaries, in order that they may train them both for this life and the life that is to come.

Now, take our institution in Soochow. In our school there we have to-day something like 218 students of the best in the land; they represent the very best. Practically every one of our students is the son of some high official or of some one of the literary class or of some very prominent merchant; not that the poor are shut out (we make provision for them), but many of the better class that we could not even speak to a few years ago are now seeking us. They do not come to beg anything at your hands; it is not "charity work," as you would call it; but each one of these men comes with the money in his hand to pay for full tuition and all expenses, and he pays a higher tuition than was ever heard of in that land, and is glad to do it.

More than that, last year we turned off a large number of applicants who could not be received. We did not have room for them, no room in the buildings, nor a sufficient teaching force to instruct them. What happened last year happened the year before; it is to happen again this year. I verily believe that we could



double our number of students in a very short time if we had a larger equipment. I am confident of this; and I feel sure that, if we can only be allowed to grow and develop, in a comparatively short time, something like ten years, we could have a thousand young men there, representing the very best of young China, put into our hands to train for China and for the world.

Do you understand what this means? It means that the Church of God in America to-day—and I say America advisedly, because nearly all the missionary schools in China are American—it means that the American Church has the opportunity to-day of training the young men who to-morrow will be the leaders in China. It is in your hands; God has thrust it there.

And they come begging. We have had men to wait in our proctor's office for two or three hours, with their children and with the money in their hands, begging that their sons might be received; and we would have to say "no," for we simply could not take them. So this work is being pressed upon us. The fact that the gospel of our Lord Jesus Christ is being taught in the school is no hindrance whatever to patronage; the fact that every boy in that school has to study the Bible for three solid hours a week (and it is real study) does not deter. A gentleman who lives near Soochow said: "If my boy wishes to become a Christian and join the Church, all right; there will be no objection from me." He added: "I am too old for that sort of thing; but I want my children to have it all." His idea was that if they got the "new learning" in its fullness they would have to take the Lord Jesus Christ along with it; that somehow he was at the very heart of it.

Only the other day, at our commencement, which came off in February, we had a very prominent Chinese official to make the annual address for us. Although he is not a Christian, he is a man of intelligence and ability, educated in England; and he made the statement, and insisted on it, that the missionary schools were doing decidedly the best educational work that was being done in China. He insisted that our students stick to us, that moral training was essential in educational work, and that religion was absolutely necessary to make men. [Applause.] When you take that into consideration, the very fact that the education which we are carrying into China is a Christian education only makes it, in a real sense, more acceptable to the Chinaman; not that he understands Christianity, but he understands the necessity of moral and

religious training. Any religion is better than no religion. It is impossible to-day to revivify Confucianism. The only religion in China to-day that has a future is that of our Lord Jesus Christ.

We have government schools in Soochow, organized by the government; and it has been their system to give free tuition to all their students; not only free tuition, but free board; and to give, besides that, to every student some three or four dollars a month to pay his incidental expenses; and yet, while that was the case, the best of Soochow and the surrounding country, as far as we could receive them, would come to us and pay all their expenses. They preferred our system; it was the better.

I want to say that we have the opportunity to-day to do a wonderful work in China; but what is lacking? Money. We simply haven't got it. And Bishop Wilson and Dr. Lambuth insisted that I should come over to America just at this time to meet you brethren and get in touch with this Laymen's Movement, that we might get from you what we need to carry on this work. As I told you, we are hampered now. We have about two hundred students, and have been standing at that point about two years. We cannot go farther until we get more men and more money. I will be glad to talk with any of you or any committee. We need another school building in Soochow; we also need larger dormitories. Bishop Candler asked me awhile ago if our dormitories were finished. I answered: "Yes; and we need another one now." We need residences for our teachers. We also need a larger tract of land; we have now nine acres, but we greatly need a plat of about ten more that is lying just alongside of us. In other words, we need in Soochow to-day about seventy-five thousand dollars. That may look like a big sum; but it would be a pretty small thing if spread out over this audience.

Then, if you are going to have a first-class educational institution in China (and you are laying the foundation there, or can lay the foundation there, for one of the great institutions of that great empire, an institution that in the future will rank something like Yale or Harvard in America), we must have an endowment so that we can carry on this work. Now, we have in Shanghai a piece of land that the Board proposes to turn over to us for an endowment.

We have about two and three-fourths acres of land in Shanghai that was bought by Dr. Allen some twenty-five years ago. The





# CHINA

SHOWING MISSION STATIONS OF THE  
M. E. CHURCH, SOUTH.

Engraved Especially for the Board of Missions  
by

E. M. GARDNER & SON, Nashville, Tenn.

SCALE OF MILES.  
0 25 50 100 150 200

Stations are indicated by red stars.









Doctor paid for that land at that time (I am sorry I cannot give you the exact figures) something like fifteen thousand dollars. To-day it is worth, at a very conservative estimate, one hundred and twenty-five thousand dollars. We have upon one corner of that land a block of five buildings for residences, which were built with part of the money that we received at the New Orleans collection in 1901. Now we have room enough there for twenty-two other buildings just like the ones we have. The cost of the buildings will be something like one hundred and fifteen or twenty thousand dollars. If we had that one hundred and fifteen or twenty thousand dollars, we would have at once an endowment of two hundred and fifty thousand dollars. That would bring us in an annual income of about seventeen thousand dollars now, and be constantly increasing, for the value of the property is still going up. It is a mere business proposition. The rent we get from the houses, which is about three thousand five hundred dollars a year, is largely used up in paying expenses and taxes. The more valuable the property, the heavier the taxes; but put the buildings on it, and it will carry itself and give us an endowment which, in connection with our tuition fees, will carry us along.

Now, I want to say just one word more. We have never, from the day our school first opened in Soochow, got one dollar from the Mission Board for our running expenses, not one. During the Boxer time, when I was afraid we would need help, I asked Dr. Lambuth to send us five hundred dollars. He sent it to us; but we did not use it. After the Boxer movement we sent it back.

Brethren, put the Soochow University on your hearts; it is your opportunity in the East; it is your opportunity in China to influence that great land and train the men who will be her leaders and who will bring China very near to God and establish his kingdom all through that old empire.

Will you think about it and pray about it? [Great applause.]





19-08

XVII.

MEDICAL WORK IN THE ORIENT.

Where there are no licenses required to practice medicine, where superstition and gross ignorance combine to allow anything to be done which is dictated by the priest-physician and meddling midwife, where there is no such thing as a healthy public opinion, there are the very elements in which the charlatan can flourish and pursue his abominable and nefarious and deadly traffic. Here is far more than mere cruelty and immorality; it is touching the secret springs of a nation's life. If the wife and mother be degraded, love cannot flourish, and the home is blasted; if the home is blasted, the national unit of strength is destroyed, and there is moral decay. This is exactly the sight with which we are confronted in China and Korea to-day: The sick and injured of those lands are crushed like pack ice between two approaching icebergs. On the one side is disease, claiming from them their life; on the other, the less agonizing attempts at treatment. Their diagnosis of approaching death is none too certain; so it often happens that the closing hours or days are spent in terrible discomfort and pain, and the end is hastened by shameful neglect. Mentally contrast such scenes with those in the home lands when relatives and friends are passing from us. Here all is done in those closing hours which love and forethought can devise for the amelioration of pain and the quiet peacefulness of the sick one; there it is noise and din, wailing and mourning, cold and neglect, utter and hopeless darkness.



## XVII.

### MEDICAL WORK IN THE ORIENT.

DR. T. F. STALEY, BRISTOL, TENN.



As a rule, physicians are not a success as public speakers, and I am no exception; but when the invitation was extended me to attend this Conference and say something of my impressions concerning my recent trip to the Orient in company with my good friend, Dr. Lambuth, I considered it my duty as well as my great pleasure to accept this opportunity to raise my voice in behalf of missions.

Emerson says: "The great crises of life are not marriages and deaths, but some afternoon at the turn of the road, when your life finds new thoughts and impulses; such crises occur as a man hears the strong crying of a great need unrealized before, and which he is conscious could be met by his own life service." It was thus that I felt when the call came to me to go to the Orient to inspect the hospitals and medical work there, with the hope of returning and more widely interesting the medical men of our Southland in this great work. I was impressed more and more on my recent visit, where I could view the situation face to face, that our nation is divinely guided for a divine purpose.

I have never feared that the American physician would fail to answer any questions at home or abroad which destiny or fate placed upon him, never doubted but that he would use his scientific knowledge more and more for the betterment of all mankind, and that the Orient—yes, the entire world—would come to know this class of men as one of the mightiest forces for good on all the globe.

We as a Christian nation have much to be proud of and much to be ashamed of; the Orient can teach us much we do not know, and America can give to them those things so essential to their betterment and uplifting as nations. I could not help but realize

on this trip of opportunity for me that, with all our money, our homes scattered all over this country, a free people with every luxury and enjoyment, we would come to realize that our highest purpose is the development of Christian character.

We have practically lost our opportunity to aid in winning Japan to Christianity by medical science. There is no longer need of medical missions in that empire. But must we fail to grasp the golden opportunity in China and Korea by failing to go hand in hand with the missionary, establishing hospitals for the care of the sick and medical schools for the education of the youth for such noble service in their home land? It is impossible for me to picture to you the great need of this important work. Now that the Japanese are in Korea, they will plant schools in every village, send out their physicians; and if we do not take advantage of our opportunities and properly build and equip, our Church will lose prestige, and we will have the same difficulties to face in Korea which we face in Japan to-day. If the Japanese take the lead in educational and medical work in Korea, it will be non-Christian; worse than that, it will be materialistic and agnostic.

One Sunday morning last spring I stood on a hill in Korea overlooking a city of seventy-five thousand people, where they know nothing of hygiene, nothing of surgery, nothing of asepsis, nothing of remedies and measures for the alleviation of pain, nothing of vaccination, nothing of anti-toxin—nothing but sin, weakness, sickness, uncleanness—and I thought what a great privilege it would be to start a medical reformation in that great city. And then a few days later I stood in a city in China, and I saw under the touch of the knife, in the dispensary, at the bedside, the transforming forces brought about by medical missionaries and the masterful forces of Jesus Christ, as through sympathy and tenderness and unselfish devotion his life struck deep into the lives of those who knew him not. China has suffered from famine, pestilence, and disease. But this is not all; she has suffered and is suffering from the opium curse, which sends millions back to despair and deeper heathenism, has deprived helpless native workers of all means of support among poverty-stricken, starving millions, and has broken down one worker after another who has vainly starved himself or herself rather than go without the drug. But when we realize that on the same steamers on which we sail



from San Francisco and Seattle and other Pacific ports, on the same steamers on which our missionaries are sent to the Orient, thousands and thousands of gallons of the white man's rum are being sent out there, we need not be surprised if we are asked: "Are there any Christians in America?" And I tell you, we will never be able to answer that question to the satisfaction of the Oriental mind until the majority of the God-loving and God-fearing men and women in America shall rise up and say to the world: "This damnable thing shall stop!" [Applause.] The opium curse is everywhere. The victims of the habit must have it at all hazards, and no crime will prevent their obtaining it. It is one of the most threatening evils of China, and indeed of all sections of the earth where it is gaining headway. In the Soochow Hospital I visited with Dr. Park a room used exclusively for the treatment of those addicted to this awful drug. These young men occasionally are awakened to the realization of what this habit means to them, and voluntarily, and often against the wishes of parents and friends, go and ask Dr. Park to treat them for the habit. In this room they are placed under guard; and after a while, under his scientific care and attention, they are freed from this terrible drug which is dethroning the reason and sapping the lifeblood out of the youth of China.

We have all heard of the footbinding in China until it no longer makes an impression on our minds; but if you could go and see one of the native women unbind her feet, as I did in the Soochow Hospital, and witness the frightful and unnatural deformity brought about by superstition, sin, and ignorance, you would rejoice at what Christianity and medical science are doing for the women of China. How true it is in the Orient that when we find the hospitals and dispensaries crowded with patients, then the chapels also are crowded, showing the intimate relationship between the two! Many hospitals and dispensaries are training colleges for theoretical and practical instruction in Western medicine; thus an opportunity is afforded of bringing the brightest natives into a sphere of influence for benefiting future generations. Medical education has been a spur to the higher education of women. It has given woman a higher ideal of life, for every one treated in a hospital learns something of cleanliness and care of the sick, and carries away a treasure of new ideas which cannot fail to bring comfort and health to cheerless homes. The

character of the physician is always and everywhere honored in the East, and gives an easy and unsuspected admission to familiar intercourse with all classes and creeds. He who is a physician is pardoned for being a Christian, religious and national prejudices disappear before him, all hearts are opened, and he is welcomed as if he were carrying the dying the elixir of immortality. It is false economy which sends a fully trained and qualified American medical missionary to the field and does not see to it that he is provided with a hospital. If the medical man is to attract men and women from all parts of his district, it will be because he is able to deal with a vast mass of diseases; without a hospital he cannot successfully do this. America and Great Britain combined demand an army of five hundred thousand educated physicians to provide medical aid for their teeming multitudes; but Chicago can boast of more physicians than India and China together possess. America and Britain have one doctor to each eight hundred population; in non-Christian lands, one physician to every two and one-half million. Each doctor in China, if distributed over the empire to-day, would be surrounded by a population of four million people. There are five hundred thousand blind people walking through China to-day, seventy-five per cent of whom are blind from lack of simple remedial measures. The death rate is forty thousand daily. *If New York City had one physician to look after her sick and injured, teach preventable disease and hygienic living, she would have far better medical service than China has to-day.* Never before in the history of medicine has the Christian physician had at his command such immense resources. Are the benefits of these resources to be confined to about one hundred million people of America and Britain? Are the sufferings of two-thirds of the world's population to go untended? Is maternity to be a dreaded nightmare to our sisters in China and Korea, when the women of our own lands are tended with care and consideration? Are thousands to continue to lose their sight each year because there are no surgeons at hand to treat ophthalmia and remove cataracts?

The Chinese knew nothing until within the past few years of medical science, and awful havoc is being wrought all over the empire by a lack of such knowledge. For instance, in China their treatment of the insane: The poor lunatic is chained, his feet are fastened in the stocks, and he is beaten and half starved with the



idea that if badly treated the devil will the sooner leave him; and then, as a last resort, when the friends have grown tired of giving even this sort of care to their relative, the lunatic is given his freedom in the desert, his hands are tied behind him, he is led out on the desert, and is never heard of again. They have no chloroform. If amputating a limb, they simply chop and saw it off without regard to the sufferer; to stop the flow of blood, the stump is dipped into boiling grease and cauterized. Not only is there cruelty in these dark places of the earth, but there is abundant evidence of what in civilized communities is indictable criminal malpractice. We know that abortion mongers are by no means infrequent in our great cities, yet here at least they have to pursue their craft secretly because of the pressure of a growingly healthy public opinion on the matter. Where there are no licenses required to practice medicine, where superstition and gross ignorance combine to allow anything to be done which is dictated by the priest-physician and meddling midwife, where there is no such thing as a healthy public opinion, there are the very elements in which the charlatan can flourish and pursue his abominable and nefarious and deadly traffic. Here is far more than mere cruelty and immorality; it is touching the secret springs of a nation's life. If the wife and mother be degraded, love cannot flourish, and the home is blasted; if the home is blasted, the national unit of strength is destroyed, and there is moral decay.

This is exactly the sight with which we are confronted in China and Korea to-day: The sick and injured of those lands are crushed like pack ice between two approaching icebergs. On the one side is disease, claiming from them their life; on the other, the less agonizing attempts at treatment. Their diagnosis of approaching death is none too certain; so it often happens that the closing hours or days are spent in terrible discomfort and pain, and the end is hastened by shameful neglect. Mentally contrast such scenes with those in the home lands when relatives and friends are passing from us. Here all is done in those closing hours which love and forethought can devise for the amelioration of pain and the quiet peacefulness of the sick one; there it is noise and din, wailing and mourning, cold and neglect, utter and hopeless darkness.

Dr. Young J. Allen, of Shanghai, invited me to dine with him while there. He took me into his study after dinner, and told

me a great deal of the work of China, past and present, and he spoke with authority, for he had lived there forty-nine years, and had held most important positions with the Chinese government. He credits medical men with doing more for China than any other class. I bade him good-by May 7, standing in the shade of his porch, his silver locks glistening and his face radiant with the smile of a life well spent. When I reached San Francisco, the news had preceded us announcing his death. Young J. Allen left as a legacy to his Chinese fellow-men that there is no life so quiet and obscure that it does not give a chance for splendid, civilizing, ennobling, and uplifting endeavor, and the living of a life whose essence is the essence of Christ's own Christianity. To young medical students I want to say that, from past personal experience, you will talk and think many times as you approach your senior year of a most serious proposition: "Where am I going to locate?" You will be told that something like five thousand to seven thousand medical men are graduated from our schools every year, that we already have one doctor to eight hundred of the population in America; and if you want to place your own life where it will count most, if you want to be a genuine benefactor to the human race, if you believe in uplifting humanity, if you believe in a common human brotherhood, I want you to consider prayerfully and soberly the appeal going up for well-equipped medical men in the Orient.

"For life is the mirror of king and slave,  
'Tis just what we are and do;  
Then give to the world the best you have,  
And the best will come back to you."

Who knows better than the doctors the results of a city robbed of its medical science and all it stands for? Who but the doctors can teach scientific hygiene and proper care of the sick and afflicted of those lands? When our medical men learn the full force of their obligations to the non-Christian lands, when they realize it (and they will realize it if they but look the proposition square in the face and get the facts), then by their aid we will be enabled to free the Orient from its ignorance, superstition, sin, and suffering.

One of our writers pictures to us the sounding of a bell upon the arrival of accident cases in European hospitals. Let us imag-



ine that we hear the sound of that bell reverberating around the world this afternoon. Did you hear it just now? It was from China that the sound came: a poor Chinaman has fallen and injured himself; a crowd gather round; they gaze and laugh at his sufferings, and when they have had enough move off and leave him to die. Exaggeration, you say? No, a sober truth; there is no Red Cross man there to take him to a hospital, no ambulance to carry him, no hospital to which to take him. If he cannot move, his fellow-countrymen will not help him; he will lie there and die. The bell is ringing in Korea now: a boy has broken his leg; a string will be tied tightly around the fractured limb until at last gangrene sets in, and a foreign doctor is sent for to amputate in order to save his life. The sound of the bell in India is wafted to us across the plains and mountains of Asia: it tells of a woman in the hour of nature's sorest trial. When the doctor suggests that an operation may save her life, the husband replies: "Better let her die; it is only a wife; it is easy enough to get another." Now it is booming and tolling in Africa, for a child is in convulsions. What is to be done? A red-hot iron is pressed to the skull till a hole is burned down to the brain to let the demons out. Why not? It is only a girl; let her die. The bell sounds clearer and clearer now: it is ringing in a city in America. Some poor fellow has had his arm wrenched off by machinery. What is going to be done? In an instant the telephone notifies the hospital. A few moments later, and an automobile ambulance and surgeon arrive; tenderly and carefully he is placed on a soft couch and wheeled into the automobile; in a few moments the hospital is reached, he is wheeled on to an electric elevator, and hastened to the operating room. There the house surgeon sees him, a nurse is there to carefully tend him; if an operation is performed, it will be done under anæsthesia. It rings again in the home land, and this time a child is sick. If it is a poor child, our splendid children's hospitals are open for its reception; if it is the child of rich parents, the nursery will be made bright, relatives and friends will bring flowers and toys and fruits, a trained nurse will be there to relieve every discomfort, and a physician stands there doing his noble best for the little life which hovers on the border land of life and death. And all for a child in America. It rings once more a loud and urgent summons: a sister is in the pangs of motherhood. Thank

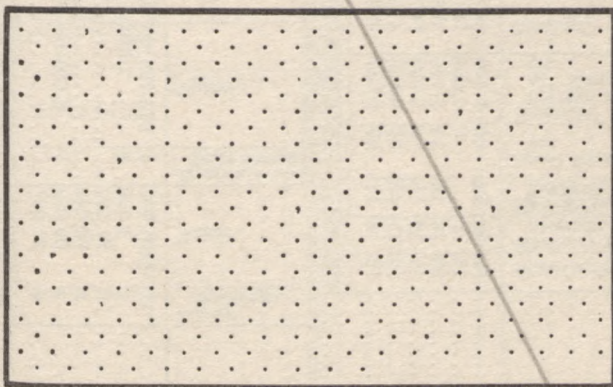
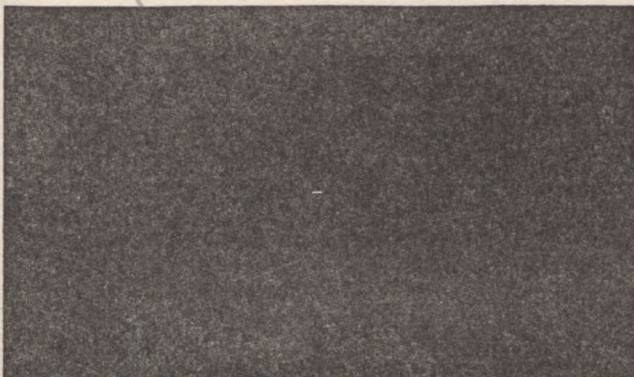
God! there are gentle voices, hushed footsteps, the skill and care of doctor and nurse are immediately and as a simple right bestowed on her and on the little life for whose sake she is in sore distress.

Members of the medical profession, members of the Laymen's Missionary Movement, why this difference if we believe in a common human brotherhood?



## RELATIVE NEEDS OF MEDICAL MISSIONS.

To every 2,500,000 people in heathen lands, one medical missionary; to same number in United States, 4,000 physicians.



EACH DOT REPRESENTS 10 PHYSICIANS.

That there is need for all talents and abilities on the foreign field is illustrated by the need for physicians and medical missionaries there. While there are 4,000 physicians to minister to 2,500,000 people in the United States, there is but one available to the same number of heathen whose needs are greater in proportion to their ignorance of the right principles of living and caring for themselves. There are openings for all God-given talents on the field.

# STATISTICS OF FOREIGN MISSIONS OF THE PARENT BOARD, M. E. CHURCH, SOUTH, 1907-08.

	Missionaries.	Wives of Missionaries.	Native Traveling Preachers.	Local Preachers.	Members, Including Local Preachers.	Increase.	Sunday Schools.	S. S. Officers and Teachers.	Scholars.	Epworth Leagues.	E. L. Members.	Societies or Organized Churches.	Churches Entirely Self-Supporting.	Boarding Schools.	Teachers.	Pupils.	Day Schools.	Teachers.	Pupils.
China .....	23	23	24	25	2,190	307	53	177	2,573	32	892	27	8	4	46	533	12	20	293
Korea .....	14	9	...	3	1,988	761	33	111	1,770	...	...	181	89	2	8	246	3	8	82
Japan .....	23	13	14	24	1,776	203	62	247	5,401	14	379	24	3	3	37	1,278	7	11	534
Brazil .....	17	16	17	11	5,368	307	73	236	2,884	43	1,830	44	5	1	...	291	...	...	...
Mexico .....	19	18	45	62	6,815	410	136	464	5,157	37	1,377	108	3	2	20	466	1	2	60
Cuba .....	14	10	11	20	2,847	482	44	176	2,847	17	675	37	...	4	19	345	3	..	45
Total .....	110	89	111	145	20,990	2,270	401	1,401	20,632	143	5,153	425	108	16	110	3,159	26	41	1,014

	School Buildings.	Value.	Hospitals and Dispensaries.	Value.	Patients Treated.	Collected for All Purposes.	Church Buildings.	Value.	Parsonages.	Value.	Total Value of Mission Property.
China .....	12	\$201,807	1	\$14,792 00	20,901	\$ 4,319 75	23	\$ 17,900 00	14	\$22,926 00	\$257,425 00
Korea .....	1	4,500	2	1,500	1,852	2,380 26	5	8,000 00	7	35,000 00	49,000 00
Japan .....	15	81,500	...	...	...	3,927 84	13	20,130 00	6	2,237 50	103,767 50
Brazil .....	2	93,000	...	...	...	11,854 24	31	163,190 00	9	41,000 00	289,990 00
Mexico .....	2	90,000	1	6,000 00	29,653	6,505 88	74	162,772 00	34	79,785 00	348,557 00
Cuba .....	4	57,000	...	...	...	11,924 85	28	106,025 00	14	2,175 00	204,723 71
Total .....	36	\$527,807	4	\$22,292 00	52,406	\$40,912 42	178	\$478,017 00	84	\$207,123 50	\$1,253,463 21

Receipts for foreign missions on regular collections, \$400,364.08; received from all sources, \$540,523.50. Increase in regular collections, \$14,525.89; increase in total collections, \$21,307.17.



STATISTICS OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE M. E. CHURCH,  
SOUTH, 1907-08.

	Missionaries.	Native and Foreign Helpers.	Total Teachers.	Boarding Schools.	Pupils in Boarding Schools.	Day Schools.	Pupils in Day Schools.	Total Pupils.
China.....	24	40	64	8	420	10	390	810
Korea.....	11	10	21	4	100	5	150	250
Brazil.....	22	50	72	6	130	6	631	761
Mexico.....	19	97	116	7	1,300	9	1,000	2,300
Cuba.....	6	12	18	2	322	.....	.....	322
Indian Mission.....	.....	6	12	1	75	.....	.....	75
Total.....	82	215	303	28	2,347	30	2,171	4,518

	Bible Women.	Bible Schools.	Scholarships.	Hospitals.	Buildings Owned by Woman's Board.	Buildings Rented by Woman's Board.	Value of Property Owned by Woman's Board.
China.....	106	3	211	1	12	10	\$110,000
Korea.....	35	2	105	1	5	5	20,000
Brazil.....	13	.....	31	.....	5	6	120,000
Mexico.....	19	2	96	.....	6	9	160,000
Cuba.....	1	.....	25	.....	1	1	27,500
Indian Mission.....	.....	.....	4	.....	1	.....	10,000
Scarritt Bible and Training School.....	.....	.....	.....	.....	.....	.....	100,000
Total.....	174	7	472	2	30	31	\$ 547,500

Collections during past year, \$226,192.88. Increase in collections, \$51,000. Membership, 84,995. Increase in membership during past year, 448.

## SUMMARY OF STATISTICS OF FOREIGN MISSIONS, M. E. CHURCH, SOUTH, 1901-08.

	1901.	1908.	Increase.	Decrease.
Missionaries (including wives of missionaries).....	194	281	87	.....
Teachers and helpers .....	138	371	233	.....
Bible women.....	71	174	103	.....
Day schools.....	76	56	.....	20
Pupils in day schools.....	2,099	3,185	1,086	.....
Boarding schools.....	24	44	20	.....
Pupils in boarding schools.....	1,196	5,506	4,210	.....
Hospitals and dispensaries.....	6	4	.....	2
Patients treated.....	13,132	52,406	39,274	.....
Total value of mission property...	\$897,807	\$1,800,963	\$903,156	.....

## INCREASE OF MEMBERS IN MISSION FIELDS, 1906-07.

Total for all Protestant missions.....	137,714
For every day in the year.....	377
Or an increase of members amounting to.....	9%
Total for all American Protestant missions.....	66,147
A ratio of increase of.....	11%
At 9% our increase at home would be.....	150,000
At 11% our increase at home would be.....	180,000
In Korea our gain last year was.....	62%
At 62% our gain at home would be.....	1,029,200
The gain in Korea for each missionary in our Church was.....	54
At that rate at home we would gain.....	378,000

(288)